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CLERICAL STUDY AFTER ORDINATION

It is true, as every one knows, that after Ordination young priests generally give up further study of those sacred sciences which so seriously occupied them during their Seminary days. This is not necessarily an impeachment of the young men in question. The same thing happens in the secular professions. The young lawyer and the youthful physician are, as they put it, engaged in the *practice* of law and in the *practice* of medicine. This seems to say that the days of theory in these matters are considered as belonging to the past—to the past of student days. I venture to affirm, therefore, that theological magazines are at least as much consulted by priests as legal and medical journals are by lawyers and physicians. As for more serious reading, it is possibly fair to say that the matter about equally divides itself—priests reading theology to the same extent that lawyers and doctors peruse the tomes of their respective and learned professions.

I should not like to be held too closely to the foregoing statement which, by its nature, is hardly susceptible of proof. I think, however, the general impression is correctly gathered—namely, that young priests, young physicians, and young lawyers study in approximately equal degrees. If anyone be found to dissent, I shall not quarrel with him. Perhaps such a one will agree with the statement that neither young priests, nor young lawyers nor young physicians study quite enough; and of that there can be no doubt whatever in anyone's mind.

Concerning the case of our own younger brothers, I think it may be said that latterly affairs have somewhat improved. It becomes increasingly the practice for younger priests to devote themselves to special courses in preparation for special work. The teaching office, as performed in the classroom, becomes more and more each year the responsibility of many young priests. This circumstance has led them to prepare themselves in those branches of knowledge which it will afterwards be their duty to impart to others. In the department of Church law, an ever-growing need for Canonists has sent back to their books hundreds of younger priests. These and other like facts, however, in no wise touch the problem we have set ourselves to consider. We propose writing not of a special but of a general interest in study, particularly as found, or not found, in those whose principal duties are not related to books. It is our position that this general

interest does not exist. Anyone with a knowledge of the true situation will agree to as much. What are the reasons and what the causes for a situation so little desirable?

Mr. Churchill once remarked in the House of Commons that the early Fathers of the Church were wont to discuss the question as to whether or not it was legitimate to take good advice from the Devil. My own readings in Patristic literature are not extensive enough to enable me to say either that such a question was agitated or that it was not. Since, however, I happen to be a former seminary professor, and since furthermore what I am now about to say constitutes a fairly serious charge against my tribe and kind, I ask my readers to accept what I say as the confession of one who knows himself guilty and as such gives advice which he hopes will be found good and therefore possibly adopted.

"There is always," as Max Beerbohm somewhere says, "something rather absurd about the past." This I feel to be especially true of my own professorial past. For twenty-one years I lectured on logic, both major and minor, yet never won an argument. This was not altogether my fault. Yet even I must have been right sometimes. The point is I never could get anyone to admit that I was right. "But in the meanwhile, during the twenty-one years," you ask, "what of the students; what were they doing?" The students were listening. In a seminary the students are always listening. Sometimes they are also learning; but whether learning or not, they are always listening. This, I think, brings me to the heart of what I have to say.

The pedagogical methods of present employment in American seminaries are excellent for the imparting of knowledge. The same methods are not so well conceived in regard to the formation of scholars. The distinction is between erudition and scholarship. There is plenty of the former; but only little of the latter; and it is hard to see how the matter could be otherwise. For six or more years the student at our great ecclesiastical institutions is an auditor of admittedly competent instructors, but in general rule he is an auditor *tantum*. What is asked of him is that he be attentive to the lectures, take such notes of the lectures as he may consider necessary or useful, and be prepared at examinations to render account of all he has heard. Much of this is, of course, good; in a measure, much of it is necessary; but all of it is not quite enough to make a scholar. The happy result of scholarship can only be achieved when the student is, from time to time, remanded to his own resources. Only then will he learn how to study by him-

self. I am therefore on the exceedingly safe ground of recommending to seminary instructors that they work rather less and have their students work rather more.

All tracts in theology are difficult, but some are less so than others. Choosing one of the less difficult, I wonder if it would be feasible to leave its working up to the private initiative of an individual student? There are sections of the tract *De Novissimis*, for instance, which are not greatly difficult and make, in point of fact, rather pleasant reading. It should be possible for an average student to explore these regions by himself. Sent out thus on an intellectual Odyssey, the student may have theological adventures of such kind as to arouse in him an abiding interest in finding out things for himself. Perhaps he will learn how to study by himself. With a good text book for consultation, Denzinger and a list of collateral reading in his hand, let him fare forth to the seminary library, discover what he can, and bring back to his tutors the results of his findings.

In that individual enterprise is not sufficiently encouraged by our present seminary methods, we find a first reason why priests do not, as a rule, study after their Ordination. When the lectures stop, study ceases. The young priest has not, in point of fact, any intellectual habit other than that of listening to a professor and of digesting the professor's utterances. The priest is thus placed somewhat in the position I once saw occupied by a Roman professor of my own school days. This kindly old gentleman's lectures were delivered from notes which were compressed into an incredibly small space on a single, diminutive, and very yellow sheet of paper. The minuscule characters on this sheet of paper seemed wholly disproportioned to the lengthy lectures given by their aid. Yet brief as the notes were, an incident proved them as indispensable as they were brief. One day a vagrant breeze (which surely must have lost its way when it came to Propaganda's crowded and stuffy *aula*) blew in through the window and carried away the paper and with it the precious notes. Straightway the lecture stopped, nor did it begin again until the notes were recovered from the floor to which they had fallen. The old gentleman then explained the situation to us. "*Si carta cadat*," he said, "*tota scientia galoppat.*"[1] I am not maintaining that all knowledge gallops away when the last lecture of the Deacon year is concluded. I merely point out that from then on there is generally no further advancement on the part of the usual student. For him the days of study are over.

[1] *Stilo Maccheronico.*

It has been well said that every one is good for something, if only to give advice. Laying aside therefore all claims to everything else, I feel I may advise, and strongly advise, all responsible persons to see to it that habits of independent study are carefully cultivated in seminaries in order that after Ordination men will know how to continue their studies, if happily they wish to do so.

There is a second obstacle to the pursuance of clerical studies after Ordination. I refer to the large subject of the Latin language and to the fact that most theological treatises are written in that language.

It is readily appreciated that even a somewhat unfamiliar language sets up a serious barrier between the ideas it expresses and the reader or listener trying to understand. It is a barrier not easily surmounted; and one, furthermore, which in the matter of Latin exists for most of us. Were I among the first to discuss our deficiencies in this regard I might be able to say something that had not been said before. As the affair stands, the situation is as well known to nearly all others as it is to myself. I have, therefore, only one observation of possible value to make and it concerns the current methods of teaching Latin in Catholic secondary schools and colleges.

I am unable to see why the prospective student of the Church should be sent through a variety of classical texts in the attempt to teach him Latin. This is as though a foreigner beginning his study of English were to have Shakespeare and Milton put into his hands as texts from which to start the learning of our language. I yield to none in my love of the classics of the Latin language. To be a good Latin classicist is an excellent thing; to desire to be such is a laudable ambition; but to acquire the accomplishment is to attain the crown of Latinity. It would be much better if the Latin of the textbooks afterward to be used were made the basis of instruction. I do not mean that the very textbooks themselves should be put into the hands of the younger student, for then the subject matter would present a difficulty. I do mean that the Latin constructions and vocabularies of the textbooks should constitute the basis of the student's instruction. He is not afterwards going to use the elegant expressions of the great classical authors, nor the polished idioms of those who have made themselves accomplished Latinists. Why, then, send him to these sources? Better far to begin simply. For refinement of style the advanced student might be sent to the Latin Fathers, to the New Testament, and to such other documents as are plainly worded and constructed.

Is it not good pedagogy to start with what is easy and to advance by gentle stages to what is more difficult? Are the letters of Cicero, the odes of Horace, the prose of Caesar, the easiest and most readily understood texts we can find? Certainly not; but what of this: "*Ut confessio sit integra, declarari debent omnia peccata mortalia post baptismum commissa et nondum directe remissa.*" It is Latin of this kind which I should think would be made the basis of instruction and not that couched in the elegancies of Livy or Tacitus.

I do not hesitate to say, therefore, that the problem of post-Ordination studies depends in no small measure for its solution on this other matter of proficiency in Latin. The methods of the past have failed of their purpose. I make the suggestion, therefore, that in teaching Latin to students intended for the Church we abandon classical texts in favor of the more usable Latin compositions of contemporary authors, with an occasional excursus, for more advanced students, into the writings of the Fathers, the philosophers and the theologians of our own Churchly household.

Once again I must make it clear that I am not opposed to the classics as such. Indeed, for us to abandon their study would be to incur the guilt of a great infidelity. The age-old devotion of the Church to the best in Latin literature has never wavered. It must not waver now when the processes of liberal education are greatly in danger. Let our devotion to the Latin classics increase rather than diminish. It is merely my suggestion that, besides the study of the great Latin classics, another thing be introduced—namely, the study of the plainer forms of Latin expression, so that the prospective student for the Church may be better and sooner equipped for his subsequent studies in philosophy and theology.

We have so far considered two aspects of the problem of clerical studies in the post-Ordination period of the priest; namely, the present methods of instruction in seminaries, and these we have seen to be unfavorable to subsequent independent study; and, secondly, the impoverished Latinity of young priests, which militates against further examination of subject matters almost completely couched in that language. There is a third and final consideration to which I would now like to devote a few concluding words. It concerns the spirit of the environment in which the young priest immediately finds himself in being first assigned to a mission.

It must be confessed that in this age and country the Lady Wisdom has somewhat lacked of admirers, or at least of lovers. The contem-

plation of first principles is not particularly our habit. The studies generally held in esteem by us are those which are termed "practical." This pragmatic approach to the things of the mind has greatly injured true scholarship, for it has excluded the pursuit of wisdom for wisdom's sole sake. All around us we see the devastation wrought by "practical" men, but in no direction has their action been more hurtful than in the field of study. It greatly injures the mind of a young man to point out to him constantly the practical nature of this, and the utility of that. Truth needs no justifying other than that which it supplies to itself. There is no need to appeal to the profit, to the utility or to the practicality of truth. There are in the world, it is to be hoped, beautiful useless things, and they not the least valuable. If we were to examine the matter closely, we would find that pure intelligence is the cradle of everything and, in the long run, the source of whatever is estimable even in the practical order.

In the seminary, therefore, and in the years that follow, young men should keep before their minds the nobility of the purely intellectual and the great benefit of a cultured mentality. Let them be brought to consider the many things a man must learn, almost for the very purpose of forgetting them, in order to acquire the fine patination of true learning. A young man under the influence of these ideas will have no need of being told what to study. It is, I think, quite useless to outline courses of study for young priests to follow after their Ordination. The thing to do is to give them a love of study and of reading. They will find out for themselves what to study and what to read. They will, moreover, find, invent, purloin or create an opportunity to indulge their tastes.

It is for the foregoing reason that in this paper I have said nothing about what the young priest should study after Ordination. It is only important that in the seminary he be taught how to study, that he gain some mastery of the Latin language and that finally he forsake those canons of practicality which make of true wisdom a superfluous thing—which wisdom is not.

Camden, N. J.

✠BARTHOLOMEW J. EUSTACE
Bishop of Camden

AN UNFOUNDED CHARGE OF HERESY

In the new Encyclical on Biblical Studies the Holy Father urges Catholic exegetes to grapple again and again with difficult scriptural problems not only to refute the objections of adversaries but also to endeavor to find a satisfactory solution. He adds a wise admonition which has not always been observed in the heat of controversy, and which is neglected only with deplorable consequences for the community and the individual: "Let all the other children of the Church remember that the endeavors of these strenuous laborers in the vineyard of the Lord should be judged not only with equity and justice but also with the greatest charity. Let them, in fact, abhor that imprudent zeal which thinks that any opinion which is new ought for that very reason to be impugned and suspected."[1]

The timeliness and wisdom of this exhortation will be evident to any biblical scholar who reads the communications which a certain writer has recently published in *The Homiletic and Pastoral Review* under the pseudonym, *Amator Evangelii*. In the March number of the current year he attacks the rendering of Phil. 2:6 found in the Confraternity version of the New Testament. First of all, he deems this rendering unorthodox, expressing his horrified amazement in a series of rhetorical questions: "May I ask whether the orthodoxy of this particular rendering was 'diligently examined by men excelling . . . in theological science,' as ordered by the Holy See? Is it possible that any Person of the Blessed Trinity could, under any circumstances or for any reason, wish to relinquish 'equality with the Divinity?' And even if He could so wish, would it be possible for Him to relinquish such equality?"[2]

Secondly, *Amator Evangelii* thinks that the Confraternity rendering does not faithfully represent the Latin liturgical text, which he cites, "Qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo."[3] We refrain, for the present, from quoting his arguments and observations.

In the subsequent May issue of the same periodical Fr. Joseph L. Lilly, C.M., the general secretary of the Catholic Biblical Association briefly but convincingly refuted the charges made against the Con-

[1] AAS, Vol. XXXV, Oct. 20, 1943 (NCWC, Febr. 20, 1944), p. 319.
[2] P. 449.
[3] P. 449.

fraternity rendering of Phil. 2:6. His refutation contains the following passage: "As a matter of fact, the Second Person of the Blessed Trinity did relinquish equality with Divinity when he became man—not equality in nature but equality in treatment, privileges, and honor. This is what Christ said when he declared that 'the Father is greater than I' (Jn. 14:28). In taking unto Himself human nature, He put Himself in a position where he was subject to humiliation, suffering, and death."[4]

The editors permitted *Amator Evangelii* to print a rejoinder in the same issue. This rejoinder does not weigh the arguments of Fr. Lilly; it pounces upon the first sentence of the passage quoted above, italicizes the word, honor, and then declares, "This seems to be real heresy," classing Fr. Lilly with Nestorius and other personages of the same ilk.[5]

Any competent theologian who ponders the carefully worded statement of Fr. Lilly must admit that this charge is unjust. It is all the more worthy of condemnation in the eyes of right thinking men because it is preferred under the protective mask of pseudonymity.

This accusation of heresy acquires an additional gravity from the circumstances under which it is made. It is published in a periodical of some standing among American priests; it is hurled against a priest distinguished for learning and zeal; it besmirches the reputation of the theological censors and the American bishops who appointed them. For these reasons it cannot be passed by with a smile of amused tolerance; on the contrary, it seems imperative to re-analyze the meaning of Phil. 2:6. It is admittedly a *crux interpretum;* the literature relating to it is enormous. Our examination of this text, therefore, will be brief but candid and adequate. It will prove that the Confraternity rendering is far from being unacceptable, far from being heterodox, and far from being incompatible with the Latin liturgical form.

The recent Encyclical on Biblical Studies declares that the original text has more authority and weight than any version, no matter how excellent it may be.[6] We shall, therefore, primarily study the Greek text of Phil. 2:6, making such references to the Vulgate as may seem advisable.

The Greek text reads: *ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα θεῷ.*

[4] P. 616.
[5] P. 618.
[6] AAS, *ibid.*, p. 307.

It is rendered by the Confraternity version as follows: "who though he was by nature God did not consider being equal to God a thing to be clung to."

Let us now consider the terms of the Greek text to see whether the Confraternity translation is in any way objectionable.

Ὅς refers to Jesus Christ considered as the Second Person of the Blessed Trinity. This Person is the subject of the statements contained in this and the two following verses (7, 8).

Ἐν μορφῇ θεοῦ (in the nature of God). Primarily, μορφή denotes the form, shape, sensible appearance of a material object; philosophically, it has a meaning closely akin to nature, specific character. Since God is incorporeal and has no physical form or sensible appearance, "nature" seems to be the preferable translation here. The phrase is correctly rendered by the Confraternity version.

God, however, has something analogous to the sensible appearance characteristic of a material thing; this is the glory or majesty which is proper to His nature and by which He manifests Himself to those who behold Him intuitively. But even if we assume the sense of glory or majesty for μορφή, the interpretation of the passage will remain essentially unaltered.

Ὑπάρχων signifies "being" or "subsisting." This participle may have a causative (Because He was in the nature of God) or a temporal (When he was) or an adversative force (Although). As we shall see later, the adversative meaning suits the context best. This accounts for its adoption by the Confraternity translator.

The meaning of the crucial word ἁρπαγμός will be more intelligible if we have a clear understanding of the expression, τὸ εἶναι ἴσα θεῷ which is the object of οὐχ ἁρπαγμὸν ἡγήσατο (he did not consider it a ἁρπαγμός). Lightfoot[7] takes ἴσα θεῷ to be a predicate and εἶναι to signify "to be." Accordingly, he translates, "To be on an equality with God. "Others like Vincent,[8] consider ἴσα to be an adverb and εἶναι to mean, "exist." The expression, therefore, is rendered, "existence in a way of equality with God." But he who exists in this manner is equal to God. The Confraternity version, therefore, need not be amended.

We may now take up the controverted and perplexing word, ἁρπαγμός. It occurs but twice in non-Christian Greek literature; in both instances its sense is active, meaning "robbery" "rape."[9]

[7] *St. Paul's Epistle to the Philippians* (London: 1873, Macmillan).

[8] ICC, *Philippians and Colossians* (New York: 1911, Scribner's).

[9] Liddell and Scott, *Greek-English Lexicon*, New Edition (Oxford: 1940, Clarendon).

This is the sense which captivates *Amator Evangelii.* He informs us with Pontifical assurance that "rapina" means "robbery"[10] and that it "very satisfactorily expresses the first and principal meaning of ἁρπαγμὸν according to Greek lexicographers. This meaning is likewise the interpretation of the majority of the Church Fathers when dealing with this passage."[11]

Unfortunately, *Amator Evangelii* neglected to consult Harper's Latin dictionary,[12] a standard work on this language. It gives both an active (robbery) and a passive meaning (prey, booty, plunder) for "rapina." Able Greek lexicographers, such as Liddell and Scott,[13] Moulton and Milligan[14] prefer a passive sense for ἁρπαγμός in Phil. 2:6.

The assertion of *Amator Evangelii* concerning the Church Fathers displays an equally curious disdain for exact investigation. Even a cursory perusal of so old an authority as Lightfoot[15] would have taught him that only the Latin Fathers champion an active meaning for "rapina" in this context.

Moreover, it is frequently difficult to decide whether a particular Latin Father attributes an active or a passive sense to "rapinam" in Phil. 2:6. They cite this text as proving that Christ is by nature equal to God, but not infrequently they do not indicate whether they understood "rapinam" actively or passively. Ambrose, Ambrosiaster, and M. Victorinus seem to assign a passive signification to the word.[16]

Finally, *Amator Evangelii* overlooked the Greek Fathers. It is a fact universally admitted that the majority of them give a passive sense to ἁρπαγμός, taking it to mean "a possession unjustly acquired." In this connection we may cite: Eusebius, Athanasius, Cyril of Jerusalem, Apollinaris, Basil, Gregory of Nyssa, Didymus, Epiphanius, Chrysostom, Isidor of Pelusium, Cyril of Alexandria, Theodoretus, and John Damascene.[17]

[10] *Art. cit.*, p. 449.

[11] *Art. cit.*, p. 618.

[12] *New Latin Dictionary* (New York: 1907, American Book Co.).

[13] *Op. cit.*

[14] *Vocabulary of the Greek Testament* (London: 1914–1929, Hodder and Stoughton).

[15] Lightfoot, *op. cit.*, pp. 132–134: Heinrich Schumacher, *Christus in seiner Präexistenz und Kenose* (Rome: 1914, Pontifical Biblical Institute), Part I, p. 52–67.

[16] Schumacher, *op. cit.*, Part I, p. 57–60.

[17] Schumacher, *op. cit.*, pp. 24–48.

Origen,[18] however, explains ἁρπαγμός as "a possession to be held or clung to like a thing which has been seized." Theodore of Mopsuestia[19] understands ἁρπαγμός as "a thing to be quickly seized" and interprets, "non magnam reputavit illam quae ad Deum est aequalitatem." (He did not consider the equality with God to be a great thing.) Pseudo-Athanasius[20] understands ἁρπαγμός as "a thing to be snatched." According to him, Christ did not think that the equality with God should be seized quickly. In addition to the passive meaning (a thing seized), Chrysostom,[21] Isidore of Pelusium,[22] and Theodoretus[23] also propose a gerundive sense for ἁρπαγμός, "a thing to be retained, or held, or clung to, like an object which has been seized."

From this review of the patristic teaching on the subject two conclusions decidedly unfavorable to *Amator Evangelii* follow. In the first place, it is futile to imagine or to insinuate that there is a unanimous consent of the Fathers on the interpretation of Phil. 2:6. Secondly, some of the Greek Fathers actually support the Confraternity rendering.

This version is confirmed by the manner in which ἁρπαγμός is used in certain passages of Christian Greek literature. Thus, Eusebius states that Peter looked upon crucifixion as a ἁρπαγμός, "something to be seized avidly." The same author declares that the Christians regarded their return from exile as a ἁρπαγμός "something welcome, something to be grasped eagerly." According to Cyril of Alexandria Lot did not view the invitation of the angel (Gen. 19:15 ff.) as a ἁρπαγμός, "something to be taken, accepted, adopted."[24]

This significance of ἁρπαγμός is strengthened to some extent by analogous meanings borne by other derivatives of the root ἁρπάζω. Moulton and Milligan[25] call attention to a phrase occuring in Pindar, *Pyth.* (8:65), ἁρπαλέαν δόσιν "a gift to be eagerly seized." Vincent[26] notes that ἅρπαγμα ἡγεῖσθαι, which bears such a striking resemblance

[18] Schumacher, *op. cit.*, p. 19.
[19] Schumacher, *op. cit.*, p. 38.
[20] Schumacher, *op. cit.*, p. 28.
[21] Schumacher, *op. cit.*, p. 42.
[22] Schumacher, *op. cit.*, p. 43.
[23] Schumacher, *op. cit.*, pp. 46, 47.
[24] Walter Bauer, *Griechisch-Deutsches Worterbuch* (Berlin: 1937, Töpelmann), *s.v.* ἁρπαγμός; Meinertz und Tillmann, Gefangenschaftsbriefe, Bonner Bibel Bonn: 1923, Hanstein).
[25] *Op. cit., s.v.*
[26] *Op. cit., in loc.*

to the expression employed by St. Paul (ἁρπαγμὸν ἡγεῖσθαι), is often used in the sense, "to clutch eagerly." The fact that ἁρπαγμός ends in -μος does not prove that it has an active sense, for nouns of this type sometimes are passive, as is evident from the examples adduced by Moulton and Milligan.[27]

It is abundantly clear, therefore, from the preceding discussion that ἁρπαγμός in Phil. 2:6 may have the meaning, "something to be seized avidly." But what we clutch eagerly we cling to with tenacity, provided it fulfills our expectations. Thus we have discovered new evidence to justify the Confraternity translation, in addition to that furnished by some of the Greek Fathers.

So far, then, we have found three possible translations of Phil. 2:6:(1) the translation of some of the Latin Fathers, "Who being by nature God did not consider being equal to God a robbery." (2) the version of the majority of the Greek Fathers, "Who being by nature God, did not consider being equal to God a thing seized." (3) the Confraternity rendering, "Who, though he was in the nature of God, did not consider being equal to God a thing to be clung to."

Which of these is the most acceptable? To answer this question we must study the context as the new Encyclical observes so wisely.[28] The exposition of the Latin Fathers (1) brings out the fact that Christ was God, but it attributes to Christ the bizarre notion that He did not deem His divinity an act of robbery. Why should Christ, who is by essence divine, be depicted as harboring such an idea?

The Greek Fathers, also, emphasize the divinity, but their explanation is open to a similar objection. Why should Christ deny that His divinity is a thing seized?

Moreover, both interpretations have one difficulty in common. They do not show the contrast which is suggested by the οὐχ of v. 6 and the ἀλλά of v. 7. Furthermore, as Prat[29] remarks, the context "... makes us expect a lesson of humility rather than a direct assertion of the dignity of Christ."

None of these objections can be urged against the Confraternity translation (3). It is not surprising, therefore, that the gerundive rendering of ἁρπαγμός has found so much favor among Catholic commentators. Knabenbauer[30] interprets, "... in sua aeternitate non

[27] *Op. cit., s.v.*
[28] AAS, *ibid.*, p. 310.
[29] *Theology of St. Paul* (London: 1926, Burns, Oates) Vol. I, 319.
[30] *Commentarius in S. Pauli Epistolas*, IV (Paris: 1912, Lethielleux).

reputavit magnum seu retinendum τὸ aequale Deo sed semetipsum exinanivit." Prat[31] paraphrases, "Christ, pre-existing in the form of God and being, therefore God, when he thought of becoming man, did not consider the divine honours to which he was entitled as a possession which he had to guard jealously." Labourt[32] explains, "He did not think that He ought to attach Himself avidly to His prerogatives." Verdunoy[33] declares, "He did not consider His equality with God a precarious booty which one grasps with all one's avidity." Fouard[34] states, "He did not consider His equality with God as a booty, a prey of which He ought not to deprive Himself at any cost." Crampon[35] speaking of ἁρπαγμός says, "This expression is to be understood of a man who seizes or retains a possession avidly. The sense here is rather to retain avidly." Goodier[36] translates, "He did not set great store on his equality with God." In a footnote he explains, "did not think (it) a thing to be snatched at." Meinertz and Tillmann[37] translate, "He who was in the form of God did not believe that He ought to hold fast to His being equal to God."

How, then, can the Confraternity translator be a heretic if he is associated with such distinguished Catholic scholars whose orthodoxy nobody has ever dreamt of impugning? Although it should be quite unnecessary, let us explain to *Amator Evangelii* why this translator is not heterodox. According to the Confraternity version, Jesus Christ, though by nature God, did not consider His equality with God a thing to be clung to. Does this necessarily mean, as *Amator Evangelii* indignantly surmises, that Christ laid aside His divinity? Certainly not, for the translation shows that Christ retained His divinity: The context indicates the true meaning: Christ relinquished equality with God with regard to His human nature during his sojourn here on earth. St. Paul explicitly declares: "He emptied himself by taking the nature of a slave and becoming like unto men." In His human nature, therefore, Jesus Christ, though retaining His divine nature, relinquished equality with God by becoming corporeal, dependent, subject to suffering and death. If *Amator Evangelii* will scan the words of Fr. Lilly with attention and without bias, he will find that

[31] *Op. cit.*, Vol. I, p. 319.
[32] "Notes d'exégèse sur Phil. 2:5-11," RB., Vol. 7 (1898), p. 411.
[33] *L'église Apostolique* (Paris: 1909), p. 334.
[34] *St. Paul, ses Missions* (Paris: 1908), p. 25.
[35] *Sainte Bible* (Paris: 1905), p. 234.
[36] Archbishop Goodier S. J.; Westminster Version, Vol. III, Philippians.
[37] *Op. cit.*

they already embody this explanation. Our critic is especially incensed over the fact that Christ is said to have relinquished equality with God in honor. But is it not true that Christ in His human nature was not honored during His lifetime as He should have been?

It will be quite useless for our friend to object that the Confraternity version is misleading because it does not express the fact that the humanity of Christ is referred to. We feel confident that *Amator Evangelii* has heard of the *communicatio idiomatum*, although he seems to be oblivious of this doctrine, which is contained in all the standard texts on the Incarnate Word. This doctrine is formulated thus by Pohle-Preuss[38]: "Whatever is predicated of the Divine Person of Christ according to His Divine Nature, can and must be predicated of the same Divine Person also in His human nature, and *vice versa*; but the predicates proper to the Divine Nature must not be assigned to the human nature, and *vice versa*."

By virtue of this principle, therefore, I may say that God suffered, provided that I understand the suffering about Christ's human nature. *A pari*, therefore, I may say that Christ relinquished equality with God, provided I make the same mental distinction.

If *Amator Evangelii* still entertains doubts, let him listen to St. Thomas. In the third part of the Summa Theologica,[39] he proposes this objection: "It would seem that what belongs to the human nature cannot be said of God. For contrary things cannot be said of the same. Now what belongs to human nature is contrary to what is proper to God, since God is uncreated, immutable, and eternal, and it belongs to the human nature to be created, temporal, and mutable. Therefore, what belongs to the human nature cannot be said of God."

To this objection St. Thomas replies: "It is impossible for contraries to be predicated of the same in the same respects, but nothing prevents their being predicated of the same in different respects. And thus contraries are predicated of Christ not in the same but in different natures."

St. Thomas then proposes a second objection: "Further, to attribute to God what is defective seems to be derogatory to the Divine honour and to be blasphemy. Now what pertains to the human nature contains a kind of defect, as to suffer, to die, and the like. Hence, it seems that what pertains to the human nature can nowise be said of God."

[38] *Christology* (St. Louis: 1943, Herder).

[39] Q. 16, a. 4; translated by the Dominican Fathers (London: Burns, Oates).

St. Thomas answers this difficulty as follows: "If the things pertaining to defect were attributed to God in His Divine Nature, it would be blasphemy, since it would be derogatory to His honour. But there is no kind of wrong done to God if they are attributed to Him in His assumed nature."

Amator Evangelii should realize by this time that his charge of heresy has been effectively answered. It is truly astounding that it should ever have been made at all.

We must now turn to our critic's second difficulty. He thinks that *rapina* has an active meaning and that for this reason the Confraternity version does not render the sense of the Latin. But we have already shown that "*rapina*" may have a passive meaning. But "booty" may be in actual possession or merely in prospect. Hence "*rapina*" may denote a "*res rapienda*", "Something to be seized." But what is seized eagerly is retained avidly. Hence the Latin text is correctly rendered by the Confraternity version. Moreover, "*rapina*" is nothing but a literal rendering of the Greek; hence it must be translated in the sense of the Greek.

In conclusion, we hope that *Amator Evangelii* will gird himself like a man and make the *amende honorable* to Fr. Lilly, the theological censors, and the bishops whom he has insulted with so little cause and so grievously. We regret that the editors of *The Homiletic and Pastoral Review* were beguiled into accepting these communications of *Amator Evangelii.*

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PSEUDO-MALACHY AND THE POPES

"He too (St. Malachy of Ireland, + 1184) is said to have written several small works, which I have not seen, except for a certain Prophecy concerning the Sovereign Pontiffs; since this is brief, and still, as far as I know, unpublished, and because of a widespread interest in the subject, we have reproduced it here." With this brief preamble, Arnold Wion, Benedictine monk of Douai, presented to the world in 1595 the celebrated "Prophetia S. Malachiae archiepiscopi de Summis Pontificibus."[1] The periodic interest in these auguries is persistently recurrent, and to make them readily accessible is the main purpose of the present article.

The text of the *Lignum Vitae* contains a series of 112 oracles, together with the *adjecta* or interpretations of the Dominican savant, Alfonso Ciacconio, for the first seventy-four, beginning with Celestine II and ending with Urban VII. The oracles seldom consist of more than two or three words, descriptive of the Pontiff's name, place of birth, previous title, coat of arms, etc. In the following list the interpretations follow Ciacconio's *adjecta*, except in those instances where more apt exegesis seems indicated. Indeed, the first seventy-four devices do not require the aid of an exegete, for they are so clear that their appropriateness literally leaps to the eye.

1. Celestine II, 1143–44: *Ex castro Tiberis* (from a castle on the Tiber), Guido di *Castello*, from Città di *Castello* on the *Tiber*.

2. Lucius II, 1144–45: *Inimicus expulsus* (the enemy routed), Gerhard Caccianemici (It. "chase-enemy").

3. Eugene III, 1145–53: *Ex magnitudine montis* (of the high mountain), from *Montemagno*.

4. Anastasius IV, 1153–54: *Abbas Suburranus* (The suburban Abbot), Conrad della *Suburra*, *Abbot* of St. Rufus of Velletri.

5. Adrian IV, 1154–59: *De rure albo* (from the white country), of St. *Albans* in England, and Cardinal Bishop of *Albano*.

6. Victor IV * (Asterisk signifies antipope) 1159–64: *Ex tetro carcere* (out of the loathsome prison), Card. Deacon of St. Nicholas in *Carcere tulliano*.

[1] Cf. *Lignum Vitae, ornamentum et decus Ecclesiae, in quinque libros divisum*, etc., Auctore D. Arnoldo Wion Belga, Duacensi, Venice, 1595, Pars. I, lib. II, cap. XL, p. 307.

7. Paschal III, * 1164–68: *Via Transtiberina* (road on the further side of the Tiber), *Guido* of Crema, Cardinal Priest of Santa Maria in *Trastevere.*

8. Calistus III, * 1168–78: *De Pannonia Tusciae* (from the Hungary of Tusculum), John *Unghieri,* Cardinalis *Tusculanus.*

9. Alexander III, 1159–81: *Ex ansere custode* (from the watchful goose), Roland Bandinelli, alias Paparo (*goose*); the "custode" very likely refers to the keep or *tower* in the family arms.

10. Lucius III, 1181–85: *Lux in ostio* (light in the gate), *Lucius'* name was Humbald *Allucignoli,* Cardinal Bishop of *Ostia.*

11. Urban III, 1185–87: *Sus in cribro* (the sow in the sieve), Humbert *Crivelli* (sieve), whose family coat of arms is "canting," and contains a *pig* in a *sieve.*

12. Gregory VIII, 1187: *Ensis Laurentii* (Sword of Lawrence), Cardinal Priest of St. *Lawrence* in Lucina; coat of arms has two crossed *swords.*

13. Clement III, 1187–91: *De schola exiet* (he will come out of the school), Paul *Scolari* (scholars).

14. Celestine III, 1191–98: *De rure bovensi* (from the animal country), Hyacinth *Boboni-Orsini.*

15. Innocent III, 1198–1216: *Comes signatus* (a signed count), Lothaire *Conti, Count* of *Segni.*

16. Honorius III, 1216–1227: *Canonicus ex latere* (a canon from the side), *Canon* of St. John *Lateran.*

17. Gregory IX, 1227–41: *Avis Ostiensis* (the bird of Ostia), Cardinal Archbishop of *Ostia,* had an *eagle* on his arms.

18. Celestine IV, 1241: *Leo Sabinus* (the Sabine lion), Cardinal Bishop of *Sabina*; *lion in arms.*

19. Innocent IV, 1243–54: *Comes Laurentius* (Count Lawrence), *Count* of Lavagna, Cardinal Priest of S. *Lawrence* in Lucina.

20. Alexander IV, 1254–61: *Signum Ostiense* (sign of Ostia), Count of *Segni,* Cardinal Bishop of Ostia.

21. Urban IV, 1261–64: *Jerusalem Campaniae* (Jerusalem of Champagne), of Troyes in *Champagne,* Latin Patriarch of *Jerusalem.*

22. Clement IV, 1265–68: *Draco depressus* (the crushed dragon).[2]

[2] The details for the prophetic jargon were furnished to the forger by two works of the historian and archeologist, Onofrio Panvinio (1530–68), who was styled by Paul Manutius "a glutton for antiquity." Like all gluttons, he sacrificed something to careful digestion, and we find his mistakes copied by pseudo-Malachy. Clement IV is a case in point, for in the *arma* attributed to this Pontiff by Panvinio we find an eagle trampling upon a dragon, but in the authentic arms we discover nothing but six lilies. Similar cases will be noted as they occur.

23. Gregory X, 1271–76: *Anguinus vir* (the snake-man), the arms display a *snake* devouring a *man*.

24. Innocent V, 1276: *Concionator Gallus* (the French Preacher), Peter de Champagni, *Frenchman* of Tarentaise, Savoy, Dominican (friar *preacher*).

25. Adrian V, 1276: *Bonus Comes* (the good count), Otto*bono* Fieschi, *Count* of Lavagna.

26. John XXI, 1276–77: *Piscator Thuscus* (the Tusculan Fisherman), Cardinal Bishop of Frascati (*Tusculum*).

27. Nicholas III, 1277–80: *Rosa composita* (a well-formed rose), an Orsini, whose family arms has a *rose* gules in chief.

28. Martin IV, 1281–85: *Ex telonio Liliacaei Martini* (from the treasury of Martin with the lilies), *Name*: formerly *treasurer* of the Church of St. Martin of Tours; *fleurs-de-lis* traditionally emblazoned on the shield of France.

29. Honorius IV, 1285–87: *Ex rosa Leonina* (of the leonine rose), shield contains a *rose* and two *lions*.

30. Nicholas IV, 1288–1292: *Picus inter escas* (a woodpecker amidst the food), pun on the pontiff's native city, *Ascoli Piceno*.

31. Celestine V, 1294: *Ex eremo celsus* (elevated from the hermitage), the *Hermit raised* to the papacy.

32. Boniface VIII, 1294–1303: *Ex undarum benedictione* (from the benediction of the waves), *Benedict* Gaetani, whose arms display a fesse *wave*.

33. Benedict XI, 1303–1304: *Concionator pataraeus* (a preacher of Patara), Nicholas Boccasini, General of *Dominican* Order, named for St. Nicholas of Myra, native of *Patara*.

34. Clement V, 1305–1314: *De Fessis Aquitanicis* (of the Aquitanian fesses), Frenchman of Billandreau, Gascony-*Aquitaine*; arms have three bars like narrow fesses.

35. John XXII, 1316–1334: *De sutore osseo* (of the bony shoemaker), of *Ossa* (Guienne), whose father was a *shoemaker*.[3]

36. Nicholas V, * 1328–1333: *Corvus schismaticus* (schismatic crow), *antipope*, from *Corbara*; his shield has five *crows*.

37. Benedict XII, 1334–1342: *Frigidus Abbas* (the cold Abbot), *Abbot* of Font*froide*.

38. Clement VI, 1342–52: De rosa *Arthrebatensi* (of the rose of Arras), Bishop of *Arras*; shield displays six *rose* gules.

39. Innocent VI, 1352–62: *De montibus Pammachii* (from the moun-

[3] According to Panivio. The story is now discredited.

tains of Pammachius), Frenchman of *Mons*, Limousin, Cardinal Priest of the Church of SS. John and Paul, called the Titulus *Pammachii*.

40. Urban V, 1362–1370: *Gallus Vicecomes* (French viscount), born of a *knightly* family in *France*.

41. Gregory XI, 1370–78: *Novus de virgine forti* (a new man from a strong virgin), Peter Roger de Beau*fort*, Cardinal Deacon of *Santa Maria Nuova*.

42. Clement VII, * 1378–1394: *De cruce apostolica* (of the apostolic cross), Cardinal Priest of the Church of the SS. Dodici *Apostoli*; cross on the shield.

43. Benedict XIII, * 1394-1423: *Luna Cosmedina* (Moon of Cosmedin), Peter de *Luna*; arms have a *crescent*; Cardinal Deacon of S. Maria in *Cosmedin*.

44. Clement VIII, * 1423–1429: *Schisma Barchinonium* (Schism of Barcelona), *antipope*, Canon of *Barcelona*.

45. Urban VI, 1378–89: *De inferno praegnanti* (out of the teeming hell), Bartholomew *Prignano*, Italian of Naples, near *Vesuvius*.

46. Boniface IX, 1389–1404: *Cubus de mixtione* (the mixed cubes), referring to his arms, a bend *checky* argent and azure.

47. Innocent VII, 1404–06: *De meliore Sydere* (of the better star), Cosmo *Migliorati* (It. *migliore*, better); has *star* in shield.

48. Gregory XII, 1406–15: *Nauta de Ponte nigro* (sailor of the black bridge), *traveled* considerably, Commendator of the Church of *Negropont*.

49. Alexander V, * 1409–10: *Flagellum solis* (scourge of the sun), *antipope*, *sun* in arms.

50. John XXIII, * 1410–15: *Cervus Sirenae* (stag of the siren), Cardinal Deacon of St. Eustace (cf. legend of *stag*), Italian of Naples, whose ancient name was Parthenope (a *siren*).

51. Martin V, 1417–31: *Corona veli aurei* (pillar of the golden awning), Otho *Colonna*, whose family arms display a *crown* over a pillar; Cardinal Deacon of St. George in *Velabro* (velabrum, awning).

52. Eugene IV, 1431–47: *Lupa coelestina* (the celestinian she-wolf), *Celestinian*, Bishop of Siena, which has a *she-wolf* on its municipal shield.

53. Felix V, * 1439–49: *Amator crucis* (a lover of the cross), *Amadeus* of the House of Savoy, whose arms display a *cross* argent.

54. Nicholas V, 1447–55: *De modicitate Lunae* (of the humble moon), from *Luna* in Tuscany, born of *poor* parents.

55. Callistus III, 1455–58: *Bos pascens* (the browsing bull), Panvinio attributes to this pontiff a coat of arms displaying a *bull* with his head down *cropping* tufts of grass. In the authentic device the figure is more of a "bos mugiens."

56. Pius II, 1458–1464: *De capra et albergo* (of the goat and the inn), secretary to Cardinals *Capranica* and *Albergati*.

57. Paul II, 1464–1471: *De Cervo et leone* (of a stag and a lion), Bishop of *Cervia*, *Venetian*, Cardinal Priest of *San Marco* (winged *lion* of Venice).

58. Sixtus IV, 1471–1484: *Piscator Minorita* (Franciscan Fisherman), General of the *Franciscans*.

59. Innocent VIII, 1484–92: *Praecursor Siciliae* (Precursor of Sicily), *John Baptist* Cibo, long stationed at the court of the king of Naples and *Sicily*.

60. Alexander VI, 1492–1503: *Bos Albanus in portu* (an Alban ox in the Port), Cardinal Bishop of *Albano* and of *Porto*, with the characteristic Borgia *ox* in his shield.

61. Pius III, 1503: *De parvo homine* (of a little man), of the *Piccolomini* family.

62. Julius II, 1503–1513: *Fructus Jovis juvabit* (the fruit of Jupiter will avail), shield contains an oak tree, sacred to *Jupiter*.

63. Leo X, 1513–1521: *De craticula Politiana* (of the gridiron of Politian), John de Medici, son of Lawrence (cf. story of *gridiron* in martyrdom of St. Lawrence), taught by celebrated humanist, Angelo *Poliziano*.

64. Adrian VI, 1522–23: *Leo Florentinus* (lion of Florentius), son of *Florentius* of Utrecht, *lions* rampant on shield.

65. Clement VII, 1523–34: *Flos pilaei aegri* (the flower of the pill for the sick), Julius de *Medici*, whose family escutcheon bears the well known six *torteaux*.

66. Paul III, 1534–49: *Hiacinthus Medicorum* (the hyacinth of the physicians), Cardinal Deacon of SS. Cosmas and Damian, *physicians*; "hyacinth" seems to refer to the *golden* tint of the field in the arms of the Farnese family.

67. Julius III, 1550–55: *De corona montana* (of the mountain crown); John Mary Ciocchi dal *Monte*, whose arms display two laurel *wreaths* and three *mountains*.

58. Marcellus II, 1555: *Frumentum floccidum* (the weak grain), an allusion to the *brevity* of his pontificate (22 days), and to the *limp* stalks of *grain* in his shield.

69. Paul IV, 1555–59: *De fide Petri* (of the faith of Peter), *Peter Caraffa* (cara fides).

70. Pius IV, 1559–65: *Esculapii pharmacum* (the medicine of Aesculapius), John Angelo de *Medici.*

71. Pius V, 1566–72: *Angelus nemorosus* (the angel of the wood), *Michael* Ghislieri, *saintly* pontiff, of *Bosco* (It. wood)

72. Gregory XIII, 1572–85: *Medium corpus pilarum* (a half-body of the balls), refers to the arms, a *demi-dragon*; created Cardinal by Pius IV, whose coat contained the customary six *torteaux* of the Medici.

73. Sixtus V, 1585–90: *Axis in medietate signi* (the axis in the midst of the sign), arms contain a lion (Leo, *sign* of zodiac), across which stretches a bend gules (*axis*).

74. Urban VII, 1590: *De rore coeli* (of the heavenly dew), Archbishop of *Rossano.*

Modern scholars have unanimously noted, in the thirty-seven subsequent mottoes, a radical departure from the unfailing precision and appropriateness of the previous seventy-four, and they are agreed that the "Prophecy of Malachy" is a counterfeit. In other words, we have in the series from Celestine II to Urban VII a perfect sample of a *prophetia post factum*, that entitles the pseudo-Malachy to a distinguished place among the prophets portrayed by Horace Walpole: "The wisest prophets make sure of the event first." It will be recalled that the latter series of mottoes begins with Gregory XIV (1590–91), and that Wion's *Lignum Vitae* appeared in 1595. Far from harking back to St. Malachy of Armagh in 1139, the original ink could have scarcely been dry when the prophecies were first published.

Internal evidence overwhelmingly supports the view first advanced by Claude Menestrier, S.J. (1631–1705),[4] and championed by modern scholarship, e.g., Harnack, Vacandard, Pastor, etc.,[5] that the prophecies were forged shortly before the election of Gregory XIV, and precisely between September 16 and December 4, 1590, (interregnum between Urban VII and Gregory XIV). Moreover, most authorities now hold, with Menestrier, that the forgeries were perpetrated to favor the cause of Cardinal Simoncelli of Orvieto in the conclave that elected Cardinal Sfrondato (Gregory XIV). The seventy-fifth Malachian augury would have fitted Cardinal Simoncelli to a nicety: "Ex

[4] Cf. *Refutation des Prophéties faussement attribuées à S. Malachie sur les élections des Papes*, par le P. Cl. Fr. Menestrier, S.J., Paris, 1689.

[5] "It cannot be for a moment in doubt that the whole series of mottoes . . . is a fabrication . . . " Herbert Thurston, S.J., in his Preface to *The Book of the Popes*, by F. J. Bayer, English Translation by E. M. Lamond, London, 1925.

antiquitate Urbis," (Orvieto,—*urbs vetus, antiqua*).[6] As to the actual identity of pseudo-Malachy, various individuals have been suggested, viz., Wion himself, Ciacconio, etc.

In view of the foregoing, the latter series of Malachian auguries is herewith presented without any *adjecta*, except the exegesis unavoidably entailed in a translation:

75. Gregory XIV, 1590–91: *Ex antiquitate urbis* (from the old city).
76. Innocent IX, 1591: *Pia civitas in bello* (a pious city in war).
77. Clement VIII, 1592–1605: *Crux Romulea* (cross of Romulus).
78. Leo XI, 1605: *Undosus vir* (man of the waves).
79. Paul V, 1605–21: *Gens perversa* (a perverse race).
80. Gregory XV, 1621–23: *In tribulatione pacis* (in the tribulation of peace).
81. Urban VIII, 1623–44: *Lilium et rosa* (the lily and the rose).
82. Innocent X, 1644–55: *Jucunditas crucis* (the joy of the cross).
83. Alexander VII, 1655–67: *Montium custos* (the guardian of the mountains).
84. Clement IX, 1667–69: *Sidus olorum* (the star of the swans).
85. Clement X, 1670–76: *De flumine magno* (of the great river).
86. Innocent XI, 1676–89: *Bellua insatiabilis* (the insatiable beast).
87. Alexander VIII, 1689–91: *Poenitentia gloriosa* (glorious penance).
88. Innocent XII, 1691–1700: *Rastrum in porta* (portcullis in the gate).
89. Clement XI, 1700–21: *Flores circumdati* (the encircling flowers).
90. Innocent XIII, 1721–24: *De bona religione* (of the good religious order).
91. Benedict XIII, 1724–30: *Miles in bello* (a soldier at war).
92. Clement XII, 1730–40: *Columna excelsa* (the lofty column).
93. Benedict XIV, 1740–58: *Animal rurale* (a rural animal).
94. Clement XIII, 1758–69: *Rosa Umbriae* (rose of Umbria).
95. Clement XIV, 1769–74: *Ursus velox* (the swift bear).
96. Pius VI, 1775–99: *Peregrinus apostolicus* (Apostolic wanderer).
97. Pius VII, 1800–23: *Aquila rapax* (the rapacious eagle).
98. Leo XII, 1823–29: *Canis et coluber* (the dog and the serpent).

[6] "The supporters of Cardinal Simoncelli of Orvieto tried to work on his behalf by putting about the well-known prophecy concerning the Popes attributed to St. Malachy, Archbishop of Armagh in Ireland." L. von Pastor, *The History of the Popes*, English Translation by R. F. Kerr, St. Louis and London, 1932, Vol. 22, pp. 349–50.

99. Pius VIII, 1829–30: *Vir religiosus* (a religious man).

100. Gregory XVI, 1831–46: *De balneis Etruriae* (from the Tuscan baths).

101. Pius IX, 1846–78: *Crux de Cruce* (the cross of the cross).

102. Leo XIII, 1878–1903: *Lumen in coelo* (light in the heavens).

103. Pius X, 1903–14: *Ignis ardens* (burning fire).

104. Benedict XV, 1914–22: *Religio depopulata* (depopulated religious life).

105. Pius XI, 1922–39: *Fides intrepida* (faith undaunted).

106. Pius XII, 1939– : *Pastor angelicus* (the angelic shepherd).

107. *Pastor et nauta* (a shepherd and a sailor).

108. *Flos florum* (the flower of flowers).

109. *De medietate lunae* (of the half-moon).

110. *De labore solis* (from the toil of the sun).

111. *De gloria olivae* (from the glory of the olive).

112. *In persecutione extrema Sacrae Romanae Ecclesiae sedebit Petrus Romanus qui pascet oves in multis tribulationibus; quibus transactis, civitas septicollis diruetur; et Judex tremendus judicabit populum.* (In the final persecution, there will sit upon the throne Peter the Roman, who will feed his sheep amid many tribulations, after which the seven-hilled city will be demolished, and the awful Judge will judge the people).[7]

Despite the patent fog-artistry of this latter series of mottoes, M. Élie Daniel does not hesitate to say that these legends are almost perfectly descriptive![8] If the reader desires to see how "perfectly descriptive" they have been, he is referred to the welter of interpretations offered by the *initiati*.[9]

[7] This apocalyptic augury seems to indicate that the end of the world and the *parousia* are not far off, since there are only six mottoes left to be assigned. Authorities, however, disagree on its interpretation, some holding that it implies an imminent final catastrophe while others believe that there is an undetermined hiatus between the *de gloria olivae* and *Petrus Romanus*. H. J. Forman in his *The Story of Prophecy*, New York, 1940, pp. 154–55, favors the first interpretation, while the article "Prophecy" in the *Catholic Encyclopedia* gives the second.

[8] Cf. *Serait-ce vraiment la fin des temps?* Paris, 1932.

[9] Among the more important tentatives at interpretation were that of Giovanni Germano in his *Vita . . . del Glorioso Padre S. Malachia*, Naples, 1670; that of Joseph Maitre, in his *La Prophétie des Papes*, Beaune, 1901; and that of Forman, mentioned above. The reader is also referred to the excellent study by the Marquis of Bute, "The Prophecies of St. Malachi" in the *Dublin Review*, Oct. 1885, pp. 369 ff.

The article "Prophecy" in the *Catholic Encyclopedia* professes to see "something more than a coincidence" in the mottoes applied to Pius IX, Leo XIII and Pius X. A coincidence, perhaps, but hardly more! The *ignis ardens*, for instance, applied to Pius X, might very well, in the spirit of the early series' penchant for the *arma virumque*, have been attributed to Cardinal *Svampa*, whose coat of arms displayed a *golden sun*, or to Cardinal *Seraphin* Vannutelli (Seraphin in Hebrew means the "burning one"). Vacandard, who terms the forgery *"l'horoscope des Papes,"* feels that only three of the mottoes can be "rigorously" applied, namely, Alexander VII, Pius VI and Leo XIII.[10] Granting that they can be "rigorously" applied, three out of twenty-nine is still a very unsatisfactory score for a prophet, for they are *"rari nantes in gurgite vasto."* But the classical *tour-de-force* is the *aquila rapax* of Pius VII (1800–23). In 1808 Napoleon Bonaparte ordered Rome to be occupied by his troops, and in the following year he abolished the Papal States, then had the aged Pontiff carried off first to Savona and then to Fontainebleau, and held him prisoner until March 10, 1814. A particularly unrapacious eagle, one would be tempted to exclaim! Yet, apply the *aquila rapax* to Napoleon "and all becomes clear"![11] The one thing that does emerge clearly from the vague and vaporous jargon of the whole latter series is that the forger should be labeled "pseudo-Malachy" until his identity can be clearly determined, and that the whole series be definitely branded as counterfeit.

I can think of no more fitting epitaph for the latter series of Papal mottoes, and hence for the "prophecy" as a whole than Cicero's remarks about the oracles of Apollo:

> Chrysippus has filled an entire volume with your [Apollo's] oracles, which, to my mind are in part false, in part true by coincidence (as is very often the case in oracular utterances), in part so tortuous and hazy that the interpreter must consult an interpreter, and the ensuing enigma be in turn submitted to an oracle for interpretation; in part so ambiguous that they must be referred to a dialectician.[12]

The Church, "the pillar and ground of truth," is ill-served by forgery. *Non tali auxilio, nec defensoribus istis*! As Pastor rightly

[10] Cf. "Un Eveque d'Irlande au XIIe siecle, S. Malachie O'Morgair," in the *Revue des questions historiques*, July, 1892. See also *Etudes de critique d'histoire religieuse*, 4th series, Paris, 1923.

[11] Cf. Forman, *op. cit.* p. 144.

[12] *De Divinatione*, II, 56.

insists, "the Catholic Church has no need of such prophetic inventions; she has all that she needs in the promise of Christ that the gates of hell shall not prevail against His Church, which is built upon the Rock, Peter."[13]

Philadelphia, Pa. JOHN J. DRISCOLL.

[13] *Op. cit.* p. 350.

THE CATHOLIC JUDGE

A civil judge, whether his competency be federal, state or municipal, occupies a position of great dignity and responsibility. On his judgments depend the property, liberty and sometimes even the lives of his fellow-citizens. No department of government stands in greater need of wisdom and integrity on the part of its incumbents than the judiciary. Even when the legislative and executive branches are permeated with incompetency and corruption, the welfare of the citizens is safeguarded in great measure if the judiciary as a whole is composed of capable and virtuous men. No one should dare aspire to a judgeship if he realizes that he lacks the intellectual or moral qualifications for this high office. The words of the son of Sirach are as timely today as when they were first penned by the inspired writer: "Seek not to be made a judge unless thou have strength enough to extirpate iniquities" (Ecclus. 7: 6).

The people of the United States, in the century and a half of their national existence, have been fortunate, generally speaking, in the type of men who have held judicial posts. Proved cases of deliberate injustice and fraud on the part of the judiciary have been comparatively few, and our citizens have good reason to feel that they have an excellent chance of just and equitable treatment when they appear in court, either in a civil case or on a criminal charge. However, since there is an unmistakable tendency in our land today to repudiate all objective standards of morality, it is very important that those who fulfil the judicial function be frequently reminded of the unchangeable principles of divine law relative to their official conduct. Judges who are members of the Catholic Church have the benefit of a considerable body of definite conclusions, commonly admitted by theologians, concerning the duties of the members of the judiciary. These teachings, with their particular applications to conditions prevailing in our country, should be explained to Catholic judges. Surely there is an obligation incumbent on any priest having the pastoral care of a judge to see to it that he knows exactly what the Catholic Church teaches regarding the duties connected with his position.

Of course, the basic obligation of a judge is to render a decision or a sentence conformable to the facts presented in testimony. It is important for every one called on to pass judgment on his fellow-men

to realize that it is not easy to be perfectly objective. The man who boasts that he has no difficulty in being impartial is generally quite a biased individual. To be a just judge a real effort must be made; every inclination to prejudice must be honestly acknowledged and effectively stifled.

A judge who has been elected to office by popular vote must be especially careful not to show special favor to the group or to the individuals responsible for his election. It is indeed a moot question which of our two systems produces better judges, executive appointment or popular election. Harold J. Laski comments thus:

> A priori the case against the popular election of judges would seem to be unanswerable, especially where the term of office is short. The qualities which go to make a good judge are rarely to be discriminated by a vast and amorphous body like an electorate; and the necessity for reelection is not helpful to that independence of mind without which no judiciary can do its work adequately. It should, however, be said that the system has not worked badly in Switzerland and that in the United States it has produced some judges of a very high order. But success in a lottery is not an argument for lotteries; and most observers would probably agree in regarding the elective system as bad in principle and generally unsatisfactory in experience.[1]

At any rate, any manifestation of favoritism because of political ties on the part of a Catholic judge brings discredit not only on himself but also on his religion. He above all others, as one possessing the truth faith and abundant means of moral rectitude, should be in full conformity with the ideals proposed by the American Bar Association, in describing the qualities of a good judge: "He should not suffer his conduct to justify the impression that any person can improperly influence him or unduly enjoy his favor, or that he is affected by the kinship, rank, position or influence of any party or other person. He should not be swayed by partisan demands, public clamor or considerations of personal popularity or notoriety, nor be apprehensive of unjust criticism."[2]

Beyond doubt, in our country the factor most likely to distort the process of justice in the civil courts is discrimination against the colored race. Catholic judges should set an example of perfect impartiality when officiating in a case involving a negro, for the unfortu-

[1] *Encyclopedia of the Social Sciences*, New York, The Macmillan Company, 1937, Vol. 8, p. 466.

[2] *Canons of Judicial Ethics*, nn. 13–14.

nate spirit of racial prejudice that is so pronounced in some sections of our country is emphatically both un-American and un-Christian.

In trials by jury the facts of the case and the credibility of the witnesses are supposed to be decided by the jury; the official task of the judge is to decide points of law. In reality, the attitude manifested by the judge, and particularly his charge to the jury, frequently exert a strong influence on the formation of the verdict. In the case of those charged with minor offences, such as drunkenness and petty larceny, the judge decides as regards both law and fact. In either case it is vitally important that the judge bear in mind the fundamental ethical tenet, resolutely defended by Catholic philosophers and theologians, that a person has a right to be held innocent until he is proved with certainty to be guilty. At times, circumstantial evidence can be sufficiently strong to establish reasonable moral certainty of guilt, but when it remains in the sphere of the merely probable, it does not justify the decision that the accused has committed the crime with which he is charged. Moreover, it is the unanimous teaching of Catholic theologians that even in the event that a judge knows from some extra-judicial source that the defendant is guilty, he must decide in favor of acquittal if the evidence alleged in the trial is not sufficient to establish certain proof of guilt.[3]

In the event of a conviction, the nature and the measure of the sentence often lie within the discretionary power of the judge. This does not mean that he may choose arbitrarily to be lenient or severe, according to the mood of the moment. This disposition of law has been introduced chiefly in order that the judge may be empowered to select a form of sentence best adapted to the amendment of the culprit. Accordingly, a judge must conscientiously examine all the facts of the case, with a view to this purpose of punishment, before passing sentence. Thus, two extremes can be avoided—the encouragement of crime by excessive leniency toward the unrepentant malefactor, and the crushing of aspirations toward improvement by excessive rigor toward one whose wrongdoing was mainly due to ignorance and unfavorable environment.

The will to perform his duties faithfully is not sufficient to make a man a good judge; adequate knowledge is also necessary. When confronted with a case involving complicated problems, it is the solemn obligation of the judge to make a thorough study of all the relevant

[3] Cf. Iorio, *Theologia Moralis*, Naples, 1939, Vol. II, n. 1039.

principles and precedents. If, after a conscientious effort, the judge passes a decision which subsequent events prove to have been erroneous, he has at least the assurance that he has done no formal wrong. But if he neglects to give sufficient time and effort to the study of the case, he is guilty of culpable ignorance, and he is bound to make restitution to those who may have suffered material loss because of his negligence. The thought of the great harm he might cause by such blameworthy laxity should induce every conscientious judge to familiarize himself with all the angles of the cases brought before him. Exactness of this kind will indeed limit considerably the time he might like to give to unofficial activities, but this is one of the normal demands of the office he holds. Like the priest and the doctor, the judge must be willing to sacrifice his personal interests to his professional duties. It is hard to see how one who is a member of the judiciary—at least in the higher courts—can in conscience devote much time to amusements and social engagements.

Unnecessary delay in hearing cases can easily become gravely sinful. St. Alphonsus, asserts: "A judge sins mortally by failing to expedite cases for a notable period of time without a just reason."[4] And the sixth amendment to our Constitution prescribes that "in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial."

According to Catholic theology, in certain instances a judge possesses the power to transfer private property from one individual to another by an exercise of civil jurisdiction directed to the common good. For example, when a person has done harm to another's property without any guilt in conscience he is not obliged by the natural law to make restitution. However, the other party may take the case to court and obtain a judgment entitling him to recompense for the damage, and in this event, (presuming that the decision was based on facts which objectively established a claim) the defendant is obliged out of commutative justice to pay the required amount. There are a number of such cases in which theologians recognize an obligation of restitution *post sententiam judicis*, which was not present beforehand. The basis of this doctrine is the undeniable fact that civil authority must at times have the right to supersede the right of private ownership, provided some form of title is possessed by another party, though not sufficient to give a complete claim by the normal rules of justice.

[4] *Theologia Moralis*, Rome, ed. Gaudé, 1907, Lib. IV, n. 196.

Such authority is necessary for the maintenance of public order by inducing citizens to be careful of the property of others, by giving assurance of a clear title to property long held in tranquil and undoubting possession (as in prescription), etc. This power of the state is sometimes known as "the right of eminent domain," though in legal language this phrase has a more specific signification.

A judge should be familiar with the ethical basis of this power which he occasionally exercises in civil suits. He should clearly understand that this procedure is not based on the communistic idea that private property is directly and completely subject to the disposition of the government. It is an extraordinary process, applicable only in certain cases in which the individual citizen should reasonably be willing to yield a measure of his material possessions for the promotion of the common welfare. Hence, the judge must remember that he should exercise this authority with great circumspection and caution, lest by a highhanded mode of action he foster the idea that the state is all-powerful.

The conscientious Catholic judge is sometimes perplexed as to the lawfulness of accepting a case or rendering a decision on a matter concerning which the Church has very definite teachings. The most common problem concerns divorce suits. The judge may indeed grant a divorce (apart from such particular circumstances as scandal or a positive ecclesiastical prohibition) to a couple who are actually not married validly, though they have gone through a marriage ceremony recognized by civil law. Such, for example, is the case of Catholics who have attempted marriage before a non-Catholic clergyman or a civil magistrate. A person in such a situation, though not truly married, cannot contract a genuine marriage with another party without danger of punishment until the previous civil bond has been legally severed. Similarly, if a judge has sufficient assurance that a party seeking a divorce is entitled to a remarriage by virtue of the Pauline Privilege and is contemplating this step, he may pronounce a sentence of divorce, provided the required legal conditions are realized. The same holds true in reference to a *matrimonium ratum non consummatum*, which has already been dissolved or is about to be dissolved by ecclesiastical authority. Finally, if the judge is morally certain that neither of the parties will attempt remarriage, and that the divorce is being sought merely for the sake of certain civil effects, he may grant it, at least in the case of Catholics who have obtained the consent of the Church authorities to have recourse to this measure.

However, what may a Catholic judge do in those cases—unfortunately quite frequent in our land—in which the marriage is apparently valid and there is good reason to believe that in the event of a divorce one (or both) of the parties will attempt a new marriage? Some theologians, including Bucceroni,[5] believe that the granting of a divorce in such cases is intrinsically wrong, and hence never justifiable under any circumstances. However, the more common view, which can be safely followed, holds that the act of the judge in pronouncing a divorce is merely an official declaration that the state regards the *civil* effects of the marriage as no longer existing. Such a declaration is in itself a morally indifferent action, which can be permitted, at least in certain circumstances. The Catholic judge knows that the marriage itself cannot be dissolved by the state, and in granting a divorce he has no intention of exempting the parties from anything more than the legal recognition of the effects of their marriage.

Nevertheless, when the judge foresees the probability or the certainty of an attempted remarriage, his act of granting the divorce is material co-operation toward this sin. Hence, according to the principles of co-operation, there must be a good reason for performing this act—a reason sufficiently weighty to justify the permitting of the evil effect. Certainly, such a reason would be present if the judge were in danger of losing his office in the event that he refused to accept a divorce suit, or even if serious antagonism and loss of prestige ensued. But if, without any grave inconvenience, he can avoid a divorce case which will probably be the occasion for an invalid remarriage, he is bound to do so.

The Catholic judge should realize, too, that another difficulty is involved when he sits in judgment on a divorce suit of baptized persons. Matrimonial cases of the baptized belong properly and exclusively to the tribunal of the Catholic Church (Can. 1960). The Third Council of Baltimore commanded Catholics, as a matter of grave obligation, not to approach the civil court for the purpose of obtaining a separation *a thoro et mensa* without first consulting the ecclesiastical authority.[6] The neglect of this prescription by Catholics would make it necessary for the judge to have a good reason for accepting their case, even when he can be sure there will be no attempt at remarriage.

According to the law of our country, a judge may officiate at mar-

[5] Cf. *Institutiones Theologiae Moralis*, Rome, 1915, IV, n. 983.

[6] *Conc. Plen. Balt. III*, *Acta et Decreta*, Baltimore, Md., 1886, n. 126.

riages as a civil magistrate. When both parties are non-Catholics, and no impediment of divine or ecclesiastical law is in evidence, a Catholic judge may officiate without any hesitation. But what is to be said of his official participation in a marriage ceremony when he knows or gravely suspects that there is an obstacle to the valid contracting of the union? Such occasions arise particularly when one (at least) of the parties is a divorced person, or when Catholics are attempting a civil marriage, apart from the extraordinary cases in which they can marry validly without the presence of a priest (Canon 1098). Ordinarily, a judge is at liberty to refuse his services to a couple desiring a marriage ceremony, and the Catholic judge must normally decline to officiate at a marriage which will certainly or very probably be invalid. However, in the event that such a refusal would involve him in very grave difficulties or complications, it would seem permissible for a Catholic judge to perform the civil marriage ceremony in a case of this kind. Such is the opinion of Cardinal Gasparri, based on a particular decision of the Sacred Penitentiary, given on February 13, 1900. It is to be noted, however, that in the response it was prescribed that the official in question should publicly profess his faith in the Catholic doctrine of the unity and the indissolubility of marriage, and should state that he regards his act as a civil ceremony at which he officiates through necessity, to avoid greater evils. Moreover, the admonition was given that he should warn the contracting parties, at least privately, of the enormity of their sin and of the invalidity of the marriage.[7]

Cases relating to the vice of contraception might be brought before a Catholic judge. Thus, he might be called on to sit in judgment on a civil suit concerning the buying and selling of contraceptive devices. In a state where such a transaction is allowed by civil law, he could without hesitation render a decision based simply on the relevant factors of justice, since he would be co-operating toward the subsequent sins of impurity only materially and remotely. However, in those states which still ban the sale of contraceptives and the giving of birth control information, every decent judge, whatever his religious principles, will strive to protect the law against the numerous subterfuges of the protagonists of "planned parenthood."[8]

The case is very different if a judge is called on to give a decision in

[7] Cf. Gasparri, *De Matrimonio*, Rome, 1932, n. 1303.

[8] Cf. Schmiedeler, *Twenty-five Years of Uncontrol*, Huntington, Ind., 1943. Chap. IV, "Getting Around the Law."

favor of an action that is intrinsically wrong. Thus, in the years to come—particularly if we shall have on our hands a large number of persons physically and mentally incapacitated from the present war—the advocates of euthanasia may succeed in legalizing "mercy killing." Of course, law or no law, a judge would never be allowed to approve or decree such an act of murder. Similarly, in those states which now prescribe or permit eugenic sterilization for certain types of defectives and criminals, no circumstances can justify a judge in giving a decision that the law should be put into operation. Such acts, even when performed under the direction of civil legislation, contain formal co-operation in a grave transgression of the law of God.

What should a Catholic judge do if a cleric is brought before him for trial? The case might arise in which a priest is indicted for traffic violation, failure to meet the demands of a tradesman, or perhaps even some more serious charge. According to Church legislation, a cleric should not be summoned to a civil court, in either a civil or a criminal case, unless permission has first been secured from the proper ecclesiastical superior (Canon 120). It may be that a custom contrary to this law is sufficiently established in our land, at least in regard to cases of minor importance, to permit a Catholic judge to proceed without having recourse to ecclesiastical authorities. In fact, the delay and the inconvenience that would usually be involved in this procedure would excuse him in cases of this nature.[9] However, if a high ecclesiastical personage, such as a bishop, were cited before a Catholic judge, it would be advisable for the latter to seek the required sanction, if time permits. The same would be true if a cleric of lower rank were summoned before him on a very serious charge. Church law makes provision for the granting of the necessary permission, and the normal course would be for the judge to consult his pastor on the matter.

Of course, the acceptance of a bribe is a most despicable act on the part of a judge. If, in consideration of a gift, he renders a decision in favor of the party whose cause is just, he must nevertheless return the gift, because he has sold a verdict which he was already bound to render by virtue of his official position. If the bribe induces him to favor the side which is not in the right, he must restore to the injured party all that latter lost as a result of the decision—though in this case the judge's obligation is secondary to that of the person who won

[9] Cf. Damen, *Theologia Moralis*, Turin, 1939, Vol. I, n. 1234.

the case unjustly. Theoretically, a judge might accept gifts from those whose cases he is trying without committing himself to any obligations, but in practice such a procedure is so likely to lead to injustice, that it deserves severe condemnation.[10] The American Bar Association presents this norm of conduct for the ideal judge: "He should not accept any presents or favors from litigants or from lawyers practicing before him or from others whose interests are likely to be submitted to him for judgment."[11] (The subject of bribery will be discussed more fully in a subsequent article.)

It is indeed desirable that Catholics should attain to the judiciary in our country, because they have the best means of knowing what is right and wrong according to the law of God. But it is to be hoped that those Catholics who reach this post of trust and responsibility will acquit themselves in such wise as to prove to their fellow-citizens the logic and the sublimity of Catholic ethical teaching, and particularly of Catholic principles regarding the duties of a judge.

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[10] Cf. *ibid.*, n. 1233.
[11] *Canons of Judicial Ethics*, n. 32.

AN IMPORTANT PRINCIPLE IN RENDERING THE GOSPELS INTO MODERN ENGLISH

By this time Pius XII's recent encyclical on the fostering of biblical studies is, I am sure, common property. It is a document that puts a new spirit into biblical work. My only reason for mentioning it here is the palpable and quite remarkable fact that, among other things, it stresses, more vigorously than any other papal pronouncement has ever done before, the need of making use of vernacular translations for popularizing the Bible. One is pleased to see how warmly the Pope commends the practice of many biblical scholars, both here and abroad, of making the Holy Scriptures more palatable to modern men.

Anyone acquainted with the work of English, German, and French scholars during the last two or three decades, knows that there have been brave men who, in the teeth of opposition from certain quarters, followed their own light and opened the treasures of the Bible to the general public not familiar with the ancient tongues. Their chief aim was to find a wording that would make the sacred text readable. The "opposition" I speak of originated with persons well intentioned and deeply in love with the Bible, but sadly mistaken about the possible injurious effects of such "modernizing." No doubt, they took alarm on reading versions that seemed to them to cheapen the Word of God, and jumped at the hasty conclusion that "*all* modernization" was an evil to be deplored. Their zeal was a *zelus sine scientia*. Had they wished to offer constructive criticism, they might have pointed out specific deficiencies in the renditions that were not to their liking, and shown how a removal of what was objectionable could leave the essential tone of modernity intact. They condemned the good with the bad—indiscriminately. Fortunately, the great biblical world was not much impressed by their complaints and cheerfully went on producing works that command respect. It is a joy to think that the recent approbation of the Holy See will put a stop to all bickering about "modernizing the Bible."

The problem of modernization is not an easy one, and it may almost be doubted whether any one individual is equipped for the task in its entirety. If we put the Gospels and the *Acts* on one side, as representing more or less one style of writing, fresh problems arise with each of the other writers of the New Testament. But I am here limiting

myself to the Gospels, and even with this limitation I wish to enlarge on one principle only—a principle, however, which I think a vernacular translation must adopt if it is to meet the demands of modern times. In doing so, I must warn the reader in the interests of peace that I am not speaking *ex cathedra*. I merely wish to be helpful in forwarding a cause that is dear to all American Catholics, a cause which the explicit commendation of the Holy See has stamped as laudable and as promising the very best results in making the Bible more attractive, more readable, better loved and known. If the reader chooses to disagree with my preferences, there shall be no quarrel on that account—so far as I am concerned. *In dubiis libertas*; but, above all, *in omnibus caritas*.

It is time to delimit the scope of this paper. Rendering the Gospels into popular English means, among us, to render them into the simple English of everyday American speech. Conceivably a person might take it into his head to translate the Gospels into the English of Shakespeare, or that of Chaucer, or that of Macaulay,[1] or into Basic English (which has actually been done recently), or into *Plattdütsk*, or Pennsylvania Dutch, or the language of the Quakers. Why not? As long as there are groups of people who use a certain speech or dialect, it must be possible to explain to them the life and teaching of Christ in their own language. But all this is beside my purpose in the present paper. I am simply telling what I think should be done to bring the Gospels home to "the American people." I know that this is a vague term, but I think it is sufficiently clear. By "the American people" I mean "the general public" with which we are in daily contact. People read and hear a great deal nowadays, with the result that even the "ordinary" man reaches a certain level of intelligence that can be counted upon in speaking to him about the truths of religion. In working on a passage from the Gospels I ask myself: "How will my Sunday congregation take it?" and then choose an expression that will enable it to get the full meaning (if that is possible!) of the pericope from hearing it *read* then and there. It has occasionally seemed to me that I could see their faces brighten when they heard the old truths presented in a novel way, a way they could understand. But that is another matter. What is essential is that my readers should be perfectly clear on this point: to render the Gospels into modern American

[1] I wonder how Cardinal Newman would have handled the problem. If I am rightly informed, he was attached to the King James Version all his life.

English does not mean to debase the sacred narrative; it does not mean to stoop to slang or use expressions that would rightly disedify or shock a devout audience. Avoiding offences against good taste must be the translator's studied endeavor: that done, no amount of "modernization" can lay him open to criticism. So much about the term "vernacular."

Fuller elucidation is needed, however, to explain what is meant by "translation." Students of the classics are familiar with the rather extensive literature on the subject. They know that the task of defining the term "translation" is so beset with difficulties that one may doubt whether there really is such a thing as "trans-lation." How can the idiom of one language be safely "trans-ferred" into that of another? What a translator does is, rather, to meet idiom with idiom, and this process looks more like a new creation. Bearing all these difficulties in mind, I propose in this paper to base my remarks on an essay contributed to *The Classical Journal* for March, 1943, by Professor William Hardy Alexander, of the University of California. His exposition will afford me a good starting point for all I wish to say.[2]

"Adaptative translation,"[3] says the writer, is the only correct way of rendering Latin *poetry* into modern English. "The translation should be spiritually representative of the original." By "spiritually representative" he means that "it should re-create as nearly as possible *the spirit in which the original was penned*." Now, it will at once occur to the reader that, if that is what translation means, then a so-called literal rendering is best adapted for the purpose. There can be no greater delusion than that. "Literal translations are often praised on the ground that they are faithful to the original, that *they give the modern reader a chance to see the original just as it was*." But the very reverse is true. "Literal translations are not infrequently guilty of the grossest betrayal." In plain words, they faithfully reproduce the letter (and even that may be questioned!) though not the spirit, of the original.

[2] "Adaptative Translation of the Classics," by William Hardy Alexander *The Classical Journal*, XXXVIII (1943), No. 6; pp. 337–46. All the italics used in quoting from this paper are mine.

[3] The author describes adaptative translation thus: "Adaptation to the times we live in and the ways of the civilization to which we belong is, for the great bulk of readers, the most effective translation, and the kind of translation that can be done only by one who really knows the original well enough to have penetrated into its essential spirit, and then to have reincarnated that essential spirit in a new body."

In rendering the Gospels into our own speech, I think we shall do well to heed this principle. To show this, let me give an obvious illustration from the New Catholic Revision where we are told (Acts 15: 22) that "the apostles and the presbyters with the whole church *decided to select representatives* and to send them to Antioch." Every reader will be pleased to see the spiritual transformation which the old Douay rendering has here undergone. It certainly complies with the requirement (I quote from *The Classical Journal*) that the translator "should seek to achieve an *envisioning* and a reproducing of the attendant circumstances." The new Revisor evidently "envisioned" the situation which confronted the early Church and tried to find the sort of language that would bring it home to modern men. "They decided to select representatives." That is the way we might talk in similar circumstances at the present day. People who have the right to vote get together and, after some discussion, "a resolution is passed." And the noun "representatives" could not be improved, for "men out of their own company" (so the Douay Version) are of course men who were qualified to act in the name of their senders; in other words, they were "representatives."

By contrast with this smart rendering it is a pity that the familiar "He who has ears to hear, let him hear" has been retained in the New Revision. This is bad English. The subject *He*, which has no verb to complete it, dangles dangerously in the air, and the play on the word ἀκούω, which is excellent Greek, is ungainly in English and, in fact, misleading; for "He who has ears to hear, let him hear" might do very well as an exhortation to hear what is coming, not what has just been said. It is not easy to find a suitable substitute; but the sense of the phrase is: "Let everyone who has heard[4] my words try to understand them" (for ἀκούω is used of hearing both with the outward ear and with the inner sense). Or: "If you have heard what I said let it sink into heart and mind."

May I now propose two passages from the Gospels to illustrate still further the need of "envisioning" the situation described? Old Simeon was a devout man. After yearning a lifetime to see the Anointed of the Lord, he is at length privileged to take "the Consolation of Israel" into his arms, and, deeply moved, he speaks this hymn to God:

[4] Like other Greek words, ἀκούω in the present may denote result and be rendered by the perfect.

And now Thou mayest release
Thy bondsman, O Master,
according to Thy promise,
in peace of soul.
For my eyes have looked upon the Salvation
which Thou hast prepared
for all the nations to behold,
a Light to illumine the Gentiles,
a Glory to adorn Thy people Israel.

The old man's voice must have trembled as he spoke, and I venture to think that his emotion can be heard trembling through every word of the English version. At any rate, proper reading aloud with plenty of pauses thrown in (on which the ancient literary theory laid so much stress) can easily bring this out. It does seem to me that the Word of God can be done into modern speech without sacrifice of dignity.[5]

Turning now to a composition on a different level. I propose the subjoined rendering of our Lord's instructions to His disciples before they set out on the first missionary tour (Matt. 10: 11–13):

Whatever town or village you enter, search out a worthy citizen, and in his home make your headquarters till you leave the locality (or: district). On entering the house, give it your blessing; and in case the household (or: the family) is responsive, your blessing shall alight upon it; if it is not responsive, your blessing shall be no loss to you (or: you shall be none the worse for having blessed it).

This, I feel, confident, is modern English, although the original was penned nineteen hundred years ago. The translation is faithful to the spirit of the occasion, as is evident; it is also faithful to the letter, for every word in the rendering can be accounted for by the strictest philological analysis of the Greek. I do not expect the reader to accept this version, but I do ask him to decide for himself whether, if read to our imaginary Sunday congregation, it would in their eyes debase the Word of God. I think its freshness and spontaneity would captivate a wide-awake modern audience.

My next selection will give the writer in *The Classical Journal* a chance to illustrate his own method of spiritualization. He first presents the literal rendering, taken from "The Loeb Classical Library," of the ninth poem of Catullus, which runs as follows:

[5] The use of "Thou" and "Thy" is tolerated, if not required, in modern speech when God is addressed.

Veranius, preferred by me to three hundred thousand out of all the number of my friends, have you then come home to your hearth and your affectionate brothers and your aged mother? You have indeed; O joyful news to me!

With this he contrasts his own version:

Well, Tom, old chum, my dearest friend,
It's fine to see you home once more,
From wandering to earth's utmost end;
Believe me, you were wanted sore:
Your mother,—getting on, you know!—
And all the boys adore you so!

The reader will gasp with astonishment at seeing the transformation from the literal to the spiritual version. It is like an Ovidian metamorphosis, so little is left of the original. And is this, he will ask, what we are expected to do with the New Testament? But the author of the essay is dealing with Latin poetry, not with prose; moreover, he expressly excepts the Bible from this fate of transmutation. The Bible, to us at any rate, is an historical document. The facts it contains, and the *ipsissima verba* in which they are contained, are too precious to be lost in generalities. "Pilate" in the Gospels must remain "Pilate" in the translation. That is evident; but the writer's insistence on reproducing the spirit of the original is, I think, of the greatest value to the modern translator of the Bible.

If he still further requires that "the attendant circumstances" should be so remodelled or "spiritualized" as to suit modern conditions of life, we must try to get around this difficulty by borrowing words from our own speech *while retaining the actual setting of the Gospel narrative.* This will result in a compromise, it is true; but translation of any kind of historical document must ever be a compromise between the old and the new. Translation can never do more than approximate the original. Our endeavor, then, will be to make the approximation as close as possible. St. Luke's delightful story in 10: 38–41 will show that, besides the names of the two historical persons, Martha and Mary, there is almost nothing left to remind the reader that the event occurred nineteen hundred years ago:

As they were pursuing their journey, He came to a certain village where a woman named Martha offered Him the hospitality of her house. This woman had a sister called Mary, who actually seated herself at the Lord's

feet in order to take in His discourse. Martha, in the meantime, was all in a flutter, trying to provide ample cheer for the guests. So she confronted Him and said: "Lord, is it no concern to you that my sister leaves me all alone to prepare the meal? Tell her, therefore, to lend me a helping hand." By way of answer Jesus said to her: "Martha, Martha, you are fretting and greatly disturbing yourself about many things. But few things are necessary—or, really, only one. Mary has made the better choice, and that must not be taken away from her."

"Envisioning" a scene the facts and words of which are, as it were, timeless, and capable of being duplicated in our ultramodern conditions of life, is comparatively easy. But a real difficulty arises when downright Semitisms stare us in the face, as, for instance, when Judas is called "the man of perdition." Here modern translators go different ways. Our New Revision, Spencer and Moffat retain the old rendering. Goodspeed says: "the one destined to be lost"; Weymouth offers: "the one doomed to destruction." For the benefit of the bulk of our readers, who would not appreciate an Aramaic mode of expression, it seems advisable to look for some appropriate substitute. Perhaps the following may be suggested: "I have shielded and sheltered them, and not one of them was *lost* except the man whose *loss* was his own doing" or: "whose loss was the fruit of his own wickedness."

Akin to the difficulty created by the presence of Semitisms in the original is the problem arising from names of institutions foreign to our way of life. Not a few words in the Gospels, such as "centurion," "tetrarch," "procurator," have no exact counterpart in modern times. On the whole it may be best to retain them in our English translation. Our Sunday congregation does not lose much if it can do no more than vaguely suspect that persons so designated must have been high officials of one kind or another. But I should like to see the word "eunuch" replaced by something more modern (except in Acts 8: 27–39), because an important spiritual lesson depends on its proper understanding. I therefore propose the following rendering of Matt. 19: 10–12:

"If that's the predicament a married man is in," the disciples said to Him, "then one had better not get married." "Not everyone can master this lesson," He replied, "but only one who has received a special gift: just as there are celibates barred from marrying by a natural defect, and celibates barred from marrying by an act of man, so, too, there are celibates who barred themselves from marrying for the sake of the Kingdom of Heaven. Only a strong soul may aspire to mastery."

The burden of this paper can be summed up thus: it is essential for the modern translator of the Gospels to seize the "spirit" of the original and give it bodily form in harmony with the "spirit" or genius of present-day English. Only when this is done can we speak of a translation into the vernacular. That "vernacular translation" is not a univocal term is evident, of course. Translation is an intensely personal affair, and no two translators will agree on every detail. And, let this be remarked incidentally, since the genius of spoken English is itself subject to constant change, it follows that, as the writer in *The Classical Journal* points out, "there cannot be in the nature of the case any such thing as a permanent translation. It is a work which will require constant re-doing."

It is a commonplace among literary men that the older versions of the Bible are conspicuous for their dignity and rhythm. This may be so, although the statement needs much qualification to be entirely true. But the fact is, one should expect much beauty and even majesty in the psalms, for instance, and in the prophecies of an Isaias, for the simple reason that they are poetry rather than prose. However, I am here limiting my remarks to the Gospels, and these are couched in the language of the day, devoid of rhythm[6] or any other stylistic grace. Their diction is that of the lower strata of Greek, called the vernacular Koine. A too close adherence to it and to the Latin of the Vulgate has often resulted in such renderings as that of Matt. 6:34 "Sufficient unto the day is the evil thereof." Can anybody discover rhythm or dignity in this stilted mode of expression? Would it not be at once simpler and more in accordance with the reverence we owe the Bible to find a typically modern turn of words, as, perhaps, "One evil at a time is burden enough" or: "One trouble a day is bad enough?" Rhythm and dignity are desirable qualities in rendering the Bible, and, surely, are not incompatible with modern parlance. And furthermore, is it not true that, if much of the older versions is accepted as "rhythmical and dignified," this may be the result of some psychological miracle due to habitual association and constant repetition? However this may be, a translator is expected, first of all, to speak clearly, and if, in addition to clearness, he can enhance his rendition with further embellishments of style, they are a most welcome, though not essential, charm.

[6] There is of course plenty of "structural" rhythm even in the Gospels, let alone the epistles of St. Paul.

In closing these remarks, I must again remind the reader that I am not intruding myself into the *cathedra Moysi*. A simple, straightforward expression of one's preferences in a matter where diversity of opinion should be expected, cannot be unwelcome to anyone interested in the *Verbum divinum*.[7]

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[7] Further illustrations of the principle here discussed can be found in two essays contributed to *The Catholic Biblical Quarterly*: "Monsignor Knox's New Rendering of the New Testament," July, 1943, and "*Ergon* in the Gospels," January, 1944.

"GOD" IN WHITEHEAD'S PHILOSOPHY: A STRANGE NEW "DEITY"

Among the living philosophers there are few whose works have been more widely discussed than those of Alfred North Whitehead. For thirty years he held forth at the University of Cambridge. In 1924 he moved to Harvard as Professor of Philosophy. In 1937 he became Professor Emeritus, and now (1944) at the age of 83 he is still writing. He achieved eminence first as a mathematician and later moved over into philosophy, finding his most congenial domain in metaphysics. His voluminous writings in philosophy have won him international recognition. Probably even more than John Dewey is he quoted and discussed in secular universities and Protestant theological seminaries in our country. The writer found him looming up in the lecture halls of Oxford as well.

A memorial volume devoted entirely to a discussion of his philosophy was issued in 1941 by an impressive group of American philosophers. Wide disagreement over the interpretation of his views rages among them. Friend and foe alike differ as to what he means. The chief purpose of the volume was to submit these various interpretations of his views to him for correction and for the elucidation of his meaning in the many chapters where the obscurity is so great as to cloud his thought from virtually all readers.

Professor Whitehead declined, on ground of poor health, to do this. He did write, however, an autobiographical sketch and give them two lengthy new papers to publish. The philosophers were keenly disappointed. For now it looks as though the controversies as to what he means will rage on interminably, and no one ever know for certain what the professor meant on many crucial topics in his writings.

This is a pity. For few controversies are so fruitless as those based on a misunderstanding of language. Thus it seems certain now that much of Whitehead's metaphysics is destined to become merely desiccated lecture-fodder, which, as F. C. S. Schiller observes, "provides innocuous sustenance for ruminant professors" and affords an opportunity to such ruminants and their understudies to "speculate safely, endlessly, and fruitlessly, about what a philosopher must have meant." Hundreds of professors and thousands of their graduate students will spend weary hours racking their brains as to what Whitehead

meant, and alas and alack! will go to their graves none the wiser. We say this not gleefully, but sadly. In fact, we think that we share their fate.

In the earlier works which established his fame as an epistemologist, there was nothing to suggest that "God" would appear in his metaphysics or cosmology. When he brought God into the eleventh chapter of his *Science and the Modern World* in 1925, there was general surprise. With some there was a gnashing of teeth, a feeling of betrayal. "We had hoped," wrote Prof. A. E. Murphy, "something else than this revival of a hoary and non-empirical eternalism from the author of *The Principles of Natural Knowledge*."[1] From others came shouts of joy, proclamations that stout support for theism had come from an unexpected quarter.

A WILL-O-THE-WISP?

We think it will be worthwhile to scrutinize the kind of deity which Whitehead offers to the learned world. Is it real support for theism? Or is it a broken reed, a metaphysical will-o-the-wisp? We hope too that the investigation will be of some help not only to priests teaching in colleges and seminaries, but also to busy pastors of souls, charged with the task of safeguarding the integrity of the faith of their flock, both young and old. Moreover, in the close-up that we shall seek to give of Whitehead's "God" will be found a cross section of much of the vagueness and uncertainty characterizing current philosophical thought on God in non-Catholic circles. In referring to his deity, Whitehead writes the personal pronoun "*he*" with a small "h." We shall follow his usage all the more readily because his deity has no connection that we can discover with the God of historical theism.

To get the concept of God which Whitehead develops in his various books—and the concept differs considerably in each—it is necessary to sail through bleak metaphysical seas where the fog is so dense that the voyager scarcely knows whether it is night or day. In his *Science and the Modern World*, Whitehead declares that Aristotle, working purely as a metaphysician, with no moral or religious *arrières-pensées*, did not get "very far towards the production of a God available for religious purposes." The key to much of his own thinking is found in the observation which he immediately adds: "It may be doubted

[1] "The Anti-Copernican Revolution," *Journal of Philosophy*, Vol. 26 (1929), p. 295.

whether any properly general metaphysics can ever, without the illicit introduction of other considerations, get much further than Aristotle."[2]

In this book Whitehead conceives of the deity as a metaphysical principle that determines the pattern which the underlying activity, that is also the ultimate raw material of the cosmos, is to realize. He functions as the Principle of Limitation, or, as he is more frequently called, the Principle of Concretion. This is about all, according to Whitehead, that strict metaphysical analysis can yield. "What further can be known about God must be sought in the region of particular experiences, and therefore rests on an empirical basis."[3] The interpretation of these experiences, he asserts, has yielded various conceptions of the deity, ranging from Jehovah down to Chance. In a review in *Mind*, R. B. Braithwaite observes that the name which would best suit Whitehead's deity is Chance.[4]

"A COSMOLOGICAL SWITCHMAN"

In his later works, however, Whitehead abandons the reserve placed upon him by the alleged limitation of strict metaphysical analysis and undertakes to tell us much more about the deity. He does this not in the name of any religious or mystical experience of his, but, curiously enough, in the name of metaphysical reasoning. It should be noted that his first deity, functioning as the Principle of Concretion, is not metaphysically ultimate. He is not the Creator of the underlying activity nor the forms of possibility. He is simply a sort of cosmological switchman, throwing the approaching train of underlying activity to one pattern of concrete reality rather than to a different one. Thus far Whitehead has said nothing that would indicate that his deity would or could take any interest in the supplications of suffering humanity or in the rites of religion. Indeed there is nothing to indicate that he is even a person.

It is with some surprise therefore that the reader comes to the closing chapter of *Process and Reality*, published four years later, and discovers that the bleak metaphysical Principle of Concretion has sprouted another nature. He has now become "the poet of the world, with tender patience leading it by his vision of truth, beauty, and goodness." More startling still becomes the metamorphosis when

[2] *Science and the Modern World*, New York, The Macmillan Company, 1926, pp. 249–50.

[3] *Ibid.*, p. 257.

[4] Cf. *Mind*. New Series, Vol. 35 (1926), p. 499.

we read that he is even "the great companion—the fellow-sufferer who understands."[5]

This is quite a promotion from his previous solitary function as a sort of robot throwing the switch so that the cargo of approaching possibilities is routed into patterns of concrete reality. Now some of these are good and others are bad. The implication is that the switchman is either blind to good and evil, or, perceiving them in the offing, charts them both to the goal of materialization with callous indifference to their different natures. Such a type of deity is not likely to appeal to humanity striving to achieve goodness. In this book the deity's function as a Principle of Concretion is relegated to the background and is barely mentioned. We are now introduced to his "Primordial Nature," and to his "Consequent Nature."

"UNCONSCIOUS EVENT-ATOMS"

Seeking to escape from the embarrassment of making God responsible alike for good and evil, Whitehead develops his philosophy of organism, in which he attributes a measure of spontaneity and self-creation to other existents. The things of the world, he asserts, are made up of minimal events, called event-atoms. These are the microcosmic processes, the atoms of the macrocosmic process constituting the whole sweep of cosmic history. If events are organic processes, then it is not difficult to attribute to them a certain amount of self-activity in the completion of their life-work. Thus the microcosmic processes become teleological, with each event-atom aiming at becoming just that determinate feeling of the universe which is the end-point of its process.

In attributing self-direction and feeling to these minute event-atoms as the ultimate realities, Whitehead engages in a crude form of anthropomorphism. Indeed, this panpsychism is inseparable from his philosophy of the organism. Unable to swallow the story of the marvellous psychic feats of the event-atoms, critics have characterized *Process and Reality* as a pretentious muddle of mysticism and logic in which a discredited form of animism is tricked out with meretricious mathematical millinery.

Apparently seeking to lessen the strain upon one's credulity as well as upon one's imagination, Whtehead declares that the feeling of the minute atoms does not necessarily imply consciousness on their part. Instead of lessening the difficulty, however, this concession only in-

[5] *Process and Reality*, New York, The Macmillan Company, 1929, pp. 526, 532.

creases it. For how can there be feeling if there be no consciousness? The wonderment increases when we are told that the highest value lies in the greatest intensity of feeling, resulting from the patterning of the most violently discordant elements in the world in such a manner that they do not clash or kill each other off.

Whitehead seeks to free his deity from the blame for bringing evil into reality by making him subsidiary to the ultimate creative forces. He is not the creator of the metaphysical basis of being. Neither can he modify it. His endeavor is to produce the greatest possible harmony and beauty out of material that he did not create and which he can only partially control. In spite of his best efforts, the result is not always a happy one. "But if the best be bad," declares Whitehead, "then the ruthlessness of God can be personified as Atè [Atom-event], the goddess of mischief. The chaff is burnt. What is inexorable in God is his . . . [aim at producing] actualities with patterned intensity of feeling arising from adjusted contrasts."[6]

GOD OPERATES ON WORLD—HOW?

How does God operate on the world? We have seen that reality is fundamentally atomic. In its growth-process each event-atom is governed partly by efficient and partly by final causation. In other words, the event becomes what it is, not only by external determinants but also by the fact that it works toward a goal it has selected. The initial stage of the atomic process is the reception into itself of influences from all the rest of the world. Forcing themselves upon the nascent event, these influences are the efficient causation of the cosmos. Final causation enters only into the last stage of the growth, when the multiplicity of feelings is synthesized into unified feeling.

Throughout the whole process of growth, the event-atom is guided by an ideal which it proposes to attain. In an event-atom in which the imagination is sluggish and at a minimum, the ideal which it proposes to itself will not be much more than a reproduction of the material that the world has forced upon it. Incidentally we may remark that the proposal of an ideal to itself by an atom which is allegedly without consciousness is no small psychological feat. It is comparable to the feat of a man without legs running the hundred-yard dash in ten seconds flat.

Much of God's action on the world appears to consist in stirring the sluggish imagination of the event-atom so that it will make something

[6] *Ibid.*, pp. 373–74.

better out of itself. He spurs the nascent event on to an achievement that, by itself, it would never dream of. It is in this sense that God becomes in a later book, the "Eros of the Universe," and the "eternal urge of desire." He cracks the whip over the heads of the sluggish atoms, puts pep and ambition into them, and bids them to be on their way. This is the work of the Primordial Nature of God. We would naturally think that this is the operation of a conscious person. Yet Whitehead assures us that the presentation of the ideals to each newborn atom-event is wholly unconscious. Not only is the atom, whose imagination is sluggish or active, unconscious, but the deity proposing the ideals is likewise unconscious.

Thus far we have seen that God, as a Principle of Concretion, throwing the switches for the approaching cargo of possibilities, is impersonal and unavailable for religious purposes. Now we have seen that God as primordial is unconscious and impersonal and devoid of any interest in us as individual human beings. "He, in his primordial nature," sayd Whitehead, "is unmoved by love for this particular, or that particular. . . . In the foundations of his being, God is indifferent alike to preservation and to novelty." We have had no affirmation that his deity is all-good. Now we are beginning to wonder if he is good at all.

GOD'S CONSEQUENT NATURE

Just at this point when our interest is waning and our patience wearing somewhat thin, Whitehead has his deity sprout a third nature, called the Consequent Nature. "The consequent nature is the weaving of God's physical feelings upon his primordial concepts.[7] This appears to be the integration of his mental and physical aspects. According to Whitehead's metaphysics, the deity undergoes becoming, his nature changes with the world process, and his consequent nature is now fully conscious. Students of Whitehead are unable to determine whether this consequent nature is temporal or not. Professor H. S. Fries thinks that although this nature undergoes becoming, it is not temporal.[8] Professor Charles Hartshorne offers a different interpretation. In a later book Whitehead touches upon the point, but only after the manner of the Oracle of Delphi, saying: "The everlasting [i.e. consequent] nature of God, which in a sense is non-tem-

[7] *Ibid.*, p. 524.

[8] Cf. "The Functions of Whitehead's God," *Monist*, Vol. 46 (1936), pp. 25–58.

poral and in another sense is temporal . . ."[9] Thus is the matter left up in the air.

How does God differ from the events in the world? A significant difference is that their processes move in opposite directions. Thus an event-atom begins with the reception of physical causation and is completed by mental functioning derived from God. On the other hand, God is primordially a conceptual ordering of possibility and he is completed by physical influences derived from the world. While God and the World are contrasted opposites, they are also mutual necessities.

Whitehead piles up these antitheses in an array that is not a little puzzling: "It is as true to say that the World is immanent in God, as that God is immanent in the World. It is as true to say that God transcends the World, as that the World transcends God. It is as true to say that God creates the World, as that the World creates God."

This seems like exulting not in Chestertonian paradox but in sheer contradiction. "To one at least," Stebbing remarks, "the opposition remains a flat contradiction, which reveals the hopeless confusion that lies at the base of the philosophy of organism."[10] Even a metaphysician, it would seem, doesn't have the privilege of throwing overboard the fundamental principles of logic.

The world is necessary for God to have physical experience and to enjoy those triumphs of value which it is his nature to endeavor to achieve. God is necessary to the world so that each event-atom would have its imagination stirred and have pointed out to it a high level to achieve. Otherwise, "the course of creation would be a dead level of ineffectiveness, with all balance and intensity progressively excluded by the cross currents of incompatibility."[11]

We shall conclude our analysis of Whitehead's deity in a subsequent issue, in which we shall unfold to our readers concepts of the divinity probably as strange, bizarre and grotesque as can be found in the philosophic or theological literature of modern times.

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[9] *Adventures of Ideas*, Cambridge University Press, 1933, p. 267.
[10] *Proceedings of the Aristotelian Society*, Vol. 30 (1929–30), p. 299.
[11] *Process and Reality*, p. 377.

AN ODOR OF SWEETNESS

There is probably no practice of the Catholic Church upon which the evangelical Protestant looks with such suspicion as the use of incense. He may be deeply impressed by the magnificence of the liturgy and moved to a feeling of worship through the splendor of a solemn high Mass, although he finds it quite incomprehensible; he may accept the twinkling candles, formerly so anathematized by the Reformers; but the cloud of incense smoke rising before the altar as an accompaniment to Christian worship confounds him, stands out as our most exotic practice and links us finally and unequivocally with the mysterious and heathen Orient.

Many of the faithful may sometimes be vague in their understanding of its use and significance. Unless one has served at the altar it is quite likely that he has never even seen the product which is burned in the censer to give off the aromatic smoke and mystic fragrance. But most of us are aware that incense is a sacramental and a beautiful adjunct of the liturgy that has been lovingly handed down to us from the faithful who lived sixteen centuries ago. There is no evidence for its use in the Church during the first four centuries.

Incense has been used in nearly every religious worship and by almost all of the races of the world. Its use became wide-spread among the Babylonians where it was known as *kutrinnu*. Herodotus tells that a thousand talents of it were offered on the great altar of Baal at his feast. While its use was popular in Canaan it was the most commonly denounced form of idolatry in Israel. Incense was offered on brick altars and on the housetops to Baal, the sun, moon and stars. Lucian describes the sweet odors and the incense smoking without ceasing in the temples of the Syrian goddess.

The earliest references to the use of incense in any religion occurs in the notice of Sankhara, an Egyptian king of the XI dynasty. He sent out an expedition for aromatics through the desert to the Red Sea and into the land of Punt which was probably modern Somaliland. On the walls of Egyptian temples we find numerous representations of a king offering incense. Enormous quantities of the various ingredients were used for this purpose every year in the temples. Rameses III during his thirty-one year reign presented 368,461 jars and nearly two million offerings of incense, honey and oil.

Until post-Homeric times the Greeks knew only the fragrance of citrus and cedar smoke; frankincense was not used before the eighth century B.C. and is first mentioned by Euripides in *The Bacchae.* It was thought to have come from Phoenicia by the way of Cyprus where it was used in the cult of Aphrodite.

In the Roman religion incense, called *tus*, was one of the most important of the bloodless offerings. Ovid speaks of the importation of gums and resins from the Euphrates country, odoriferous herbs and woods being used in the early worship. Pliny refers to incense as a product of Hadramaut (Arabia) and says that only the Sabaei may see the tree which produces it, and of these only three thousand families through hereditary succession. He says that the trees are sacred and while gathering the resin or pruning the trees the men were forbidden to pollute themselves by sexual intercourse or by touching a corpse. Herodotus states that winged serpents guarded the trees and were only driven off by burning storax, another kind of tree resin. The same author describes the wide use of incense in the ancient Persian religion. It was burned five times daily in the official cult, and Herodotus writes of Darius burning three hundred talents of it upon the altar.

Although incense is not used in the modern Jewish ceremonial, in the Old Testament the Hebrew use seems to be early, if we translate the word *ketoreth* as incense. Strictly speaking, however, this means the odor or smoke of a burnt offering. In the sense of *lebhonah* or frankincense, a sweet resinous gum, it was not used by the Jews until the seventh century B.C. The first reference to it in connection with the cult of Jahweh is in Jer. 6:19–20. "They have not heard my words, and they have cast away my law. To what purpose do you bring me frankincense from Saba, and the sweet smelling cane from a far country?" Subsequent Old Testament passages indicate that it was an innovation, but once admitted it remained to become an integral part of the ceremonial and was offered, for example, when the high priest appeared in the mercy-seat, or when Aaron passed through the congregation to check the ravages of the plague with his burning incense.

The product prepared for the rites was compounded with the utmost care and it was considered holy, its use for common purposes was forbidden. "You shall not make such a composition for your own uses, because it is holy to the Lord. What man soever shall make the like, to enjoy the smell thereof, he shall perish out of his people"

(Ex. 30:37–38). It must not be consumed on "strange fire," meaning fire from some other source than the coals burning on the altar, and it must not be offered by any but the priests. Eventually a separate incense altar came into use for the morning and evening burning of incense. "And Aaron shall burn sweet smelling incense upon it in the morning. When he shall dress the lamps he shall burn it; and when he shall place them in the evening, he shall burn an everlasting incense before the Lord throughout your generations" (Ex. 30:7–8).

The formula for the incense used for Jewish ceremonial at the time of Moses is as follows. "Take unto thee spices, stacte, and onycha, galbanum of sweet savour, and the clearest frankincense, all shall be of equal weight. And thou shalt make incense compounded by the work of the perfumer, well tempered together, and pure, and most worthy of sanctification. And when thou hast beaten all into a very small powder, thou shalt set of it before the tabernacle of the testimony, in the place where I will appear to thee" (Ex. 30:34–36).

According to *Pharmaceutical Formulas*, all these constituents are known with the exception of onycha, but it seems almost certain that in Hebrew onycha denotes the crustaceous covering of the shells of certain species of univalve shellfish found in the Red Sea and Indian Ocean; but there are also some reasons for supposing that gum benzoin was the substance in question. A Jewish recipe for the incense used before the destruction of the temple included, in addition to the aforementioned ingredients, myrrh, cassia, spikenard, saffron, costus, canella, cinnamon, soap of Carsina, and "a herb fitted to raise a fume." It is therefore apparent that the exact composition of the Levitical incense is unknown, but an average specimen used by the Church today contains from sixteen to twenty parts of olibanum, one and a half parts of benzoin, one part of cassia bark or cascarilla bark and one half part of storax. Some manufacturers include a small percentage of myrrh or even sandalwood.

Olibanum or frankincense, the principal substance used in the preparation of incense, is a gum resin known to chemists as Boswellia Resin. The name olibanum is apparently of common origin with that of gum benjamin, being derived from the Hebrew word *lebhonah*, meaning milk, through the Arab *luban*, meaning incense, according to Parry's *Cyclopedia of Perfumery*. Its several sources of supply are in colorful and ancient corners of the world—southern Arabia, the Punjab of India, and Somaliland from Zeyla to Cape Gardafui, known to the Romans as *Promontarius Aromatum*.

One of the Somali varieties of frankincense, *luban maidi*, is the milk of a tree which grows high up in the precipitous mountains on bare limestone, attaching itself by a mass of vegetable substance, part of the tree, and sending its roots into crevices of the rock to a tremendous depth. A few trees may be found nearer the sea. Pinnate leaves and panicles of small greenish flowers grow on the branches; the bark is rugged and the epidermis smooth and of a reddish tinge. The whole plant contains the fragrant resin which exudes even from the flowers, when wounded.

A large quantity of olibanum is collected in the southern and south-eastern districts of Arabia, the famous thuriferous region which was the object of such diligent search in ancient times. This variety commands a higher price in the market than any of those exported from Africa. It is obtained largely from *Boswellia Carterii*, a tree named for H. J. Carter, the British naturalist, who in 1844–46 visited the *libanotophoras* or frankincense-yielding region of the old Sabaeans (the people of ancient Sheba), now modern Arabia.

In Arabia the gum is procured in the months of May and December. Longitudinal incisions are made in the bark of the trees when the cuticle glistens from the swollen state of the underlying part. When it first comes out the gum resembles milk and either flows to the ground to harden or hardens on the branch near the place from which it issued, depending on the degree of its fluidity.

In Somaliland about the end of February or the beginning of March, during the hot season, Bedouins visit the trees and make deep incisions. Then a narrow strip of bark is peeled off for about five inches below the wound. This is left for a month and then a fresh incision is made in the same place, only deeper. A third month passes and the operation is again repeated.

The hardened tears vary in color, according to variety, from very small drops to an agglomeration of tears the size of a hen's egg or even stalactitic pieces, six or more inches long and three or four broad, formed by the trickling down of the juice.

Benzoin or gum benjamin, another of the substances used in small proportions in Church incense, is also the resinous product of a tree which does not produce the secretion normally but must be wounded in the bark. This results in the formation of oleoresin ducts in which the secretion is produced. Actually it is a pathological secretion. And as in the case of frankincense the material is collected, when sufficiently dry, in the form of tears.

Storax is still another pathological secretion. A fluid oleoresin, it is induced by wounding the *Liquidambar orientalis*, a tree which grows in the southwestern portion of Asiatic Turkey. An American species, found in Honduras, is preferable to the Asiatic product, both in perfumery and in medicine.

Cascarilla bark is the bark of trees indigenous to the Bahamas, and Cassia bark comes from the Chinese cinnamon, a native of Cochin-China but cultivated chiefly in China proper.

Of the substances used in the composition of incense, olibanum is by far the most important and, as we have seen, is used in much greater proportion. Its odor, although softened and enhanced by the others, is the most noticeable and its personal aromatic fume rises at last above the blend.

The use of incense is connected primarily with the physical aspects of the sense of smell. Perfumes, pleasant odors of any sort, are agreeable to men. In ancient times they were offered to important individuals and often diffused over the roads on which they journeyed, or, as an accompaniment of food and wine, used at banquets. It was only natural to suppose that the same delectable odors would be acceptable to gods on the same principle as that by which foods which men preferred were offered to them. As men were honored with incense, to the Deity a similar honor was paid. Thus it is quite understandable that the rising smoke should be regarded as the vehicle of prayer.

As God commanded Moses to place incense "before the tabernacle of the testimony," so, as a sacramental, the Church prescribes its use in her ceremonials, although, as previously stated, its use was unknown during the first four centuries. Protestants, excepting the high church Anglicans who use it, declare that since the old laws were abrogated by Christ and that since the use of incense was not a primitive Christian practice, its use in Christian worship is invalidated. Then too they frequently contend that the Church in using incense has copied a pagan practice.

At first glance it does seem strange that the early Christians did not burn incense, particularly in light of the prophecy in Malachias which seems to point to its continued use in the new dispensation. "For from the rising of the sun even unto the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts" (Mal. 1:11). Furthermore it might

seem strange, this neglect of the use of incense among the early Christians, when one recalls that it was one of the three offerings of the Magi at the birth of our Lord.

The fact that it was a Jewish usage may have tended to cause Christians to neglect it for so long, but what was probably a more powerful deterrent was its use among pagans and the common practice during the persecutions, particularly of the first century, of insisting that Christians should offer a few grains of incense on the altar of the Emperor as a mark of their renunciation of their faith. When apostates yielded in this way they were called *Thurificati.* Thus incense was anathema to the early Christians because of its association with paganism as well as Judaism and was not adopted into the Church's liturgy until paganism was dying out in Rome. In the light of the foregoing it is illogical to contend that the Church has copied a pagan practice.

It is not definitely known when this sacramental was introduced into the services of the Church. Its common employment in the Jewish temple and the New Testament references would suggest an early familiarity with it. St. Luke wrote: "And the whole multitude of the people were praying without at the time of incense. And there appeared to them an angel of the Lord standing on the right side of the altar of incense" (Luke 1: 10). In Apocalypse 8: 4 we read: "And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand."

The *Catholic Encyclopedia* states that "the earliest authentic reference to its use in the service of the Church is found in Pseudo-Dionysius," and Brightman's *Eastern Liturgies* says that its use is referred to in the Liturgies of Sts. James and Mark which, in their present form, are not older than the 5th century. Indeed, almost all the venerable Eastern liturgies attest to its use in the Mass, especially at the Offeratory. A seventh century Roman *Ordo* mentions that it was employed on Good Friday and in the procession of the bishop to the altar. A church in Antioch was presented with a thurible by a Persian king about the year 594.

During the later persecutions incense was used to honor the martyrs. As their bodies were carried to the catacombs or the crypts of the early churches for burial, small urns of incense burned in niches along the way. Later the gums and spices were burned in vessels suspended from chains and it is thought that from these evolved the swinging

censers as we know them today. This custom may account for the practice of placing a few grains of frankincense with the relics of martyrs when they are entombed in altars.

In the Roman rite incense is burned at solemn high Mass, solemn blessings, functions, choral offices, processions and absolutions for the dead. There are two cases when it is used but not burned—the five grains put into the Pascal candle and, as mentioned before, the grains put into the sepulchre of consecrated altars.

At Mass it is blessed before it is burned. Before the Introit the priest blesses it, saying: "Mayest thou be blessed by Him in Whose honor thou art to be burnt. Amen." Between the Offering of the Chalice and the Lavabo the priest again blesses the incense, saying: "By the intercession of blessed Michael the Archangel, who standeth at the right hand of the altar of incense, and of all His elect, may the Lord vouchsafe to bless this incense, and to receive it for an odor of sweetness. Through Christ our Lord. Amen." The sweet odor of the burning confection rising heavenward is a natural symbol of prayer ascending to God. "Let my prayer be directed as incense in Thy sight, the lifting up of my hands as an evening sacrifice," sings David (Psalm 140: 2). Indeed these words form a portion of the prayer said by the priest as he incenses the altar.

Allied with the condemnation of our use of incense is the criticism generally levelled at the Church by her separated brethren regarding the complexity of her ceremony. It is contended that the forms of worship are much more elaborate than in the Apostolic Church; that they are contrary to the practices of the early Christians generally; that Christ was concerned with men's souls primarily, and not with ceremonies and doctrines. It is most certainly true that Christ came to this earth to save souls, but the forms by which His Church worships Him are in full accord with the principles He taught.

Outwardly the Mass may seem complex and vastly different from the simple Last Supper, but precisely what was done at the Last Supper is done during the Mass. The simplicity of the Mass in the primitive Church was due largely to necessity and not to choice. It was said in private houses, or in the catacombs, with the constant threat of torture and death before the eyes of the faithful. And yet, a very early fresco on a wall in one of the catacombs under Rome depicts a priest standing at a small altar, his hands over a small loaf in the familiar position of Consecration. There is also a cup on the altar.

From the mouth of the priest, in crude lettering on a ribbon or scroll, emerge the words "this is my body." The whole picture bears a striking resemblance to the present day performance.

Thus the growth and development of the Church founded by Christ must, over a period of nearly two thousand years, affect her in all aspects of her being, but fundamentally and essentially she remains the same. Throughout the years, in the sacramental work for the saving of souls, she has employed not only the arts of man but also many elements of inanimate creation. There is scarcely anything in nature which she has not brought into her service that it may speak for itself of the sacred Mystery—colorful flowers, the wax of the bee, the yellow grain, precious metals and rare stones, the fruit of the vine, spotless linen, salt, water—and incense. Frankincense, "pure and holy," which the Lord commanded Moses to put "before the tabernacle of the testimony," the same delectable substance which the Magi offered as one of their treasures to the new-born King on that first Christmas; frankincense, one of the first gifts to our Lord Jesus and, from the hands of Nicodemus, the last. Twice was it offered to the Incarnate Son of God, and twice is it offered in the Mass which He instituted.

From the "tabernacle of the testimony" down through the long centuries, to the most magnificent as well as the humblest of altars of the New Dispensation; "from the rising of the sun even unto the going down, in every place" incense is offered in His name—burns the sweet confection "compounded by the work of the perfumer, pure and most worthy of sanctification."

In all the years man has discovered no finer odor for our Lord than that which emanates from the substance of the incense tree. "Mayest thou be blessed by Him in Whose honor thou art to be burned," says the priest. The tears of a wounded tree are twice blessed in the Mass. Twice blessed therefore is the creature of nature which, being wounded, gives up its fragrant tears in honor of Him who wept over Jerusalem; in honor of Him who was wounded and shed His precious blood for the whole world; in honor of Him whose unbounded love extends to all nature. All nature in turn serves Him, but the tears of olibanum are twice blessed.

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VICARIUS CHRISTI

During the past few months the enemies of the Catholic Church have succeeded in giving considerable publicity to the Holy Father's title, *Vicarius Christi*. Last Holy Week our American newspapers reported that Sergei, the dissident Patriarch of Moscow, had explained that the Bishop of Rome could not be Christ's vicar because our Lord had never left His Church. On Good Friday a highly placed foreign clergyman, then on a visit to the United States, rushed into print in support of his Muscovite comrade. He assured the American public that his organization rejected the Pope's claims, and dilated upon the somewhat manifest fact that his Church was spiritually closer to Moscow than to Rome.

Last year the Reverend Mr. Reinhold Niebuhr, a prominent American clergyman, favored us with his views on the subject. He assured his readers that the designation, Vicar of Christ, "appears blasphemous from the perspective of a prophetic view of history." He added that the use of this title, together with the claim of papal infallibility, "reach such heights of human pretension that the Reformation indictment of the Pope as 'Anti-Christ' may be regarded as something of an historical inevitability." In a footnote he was kind enough to offer the information that the title, Vicar of Christ, dates from Innocent III. "In earlier centuries," he explained, "it was the Holy Spirit who was Vicar of Christ and the Pope was only St. Peter's Vicar."[1]

This opposition to the title, Vicar of Christ, betrays some serious and apparently widespread errors about its significance. Sergei and his somewhat naively eager Anglican echo apparently felt that when Catholics speak of the Roman Pontiff as the Vicar of Christ, we infer that our Lord Himself is really absent from His Church. Mr. Niebuhr's position is somewhat more tenuous. Since he considers this designation blasphemous, he probably imagines that we believe that the Holy Father is the equal of our Lord. He must have some highly colorful notions on the subject, since he thinks that the degraded billingsgate of the Reformers, (a commonplace, incidentally, from the time of the Albigensians to the days of the late and unlamented "Menace"), is justified at least as an historical inevitability, because Catholics speak of the Bishop of Rome as the Vicar of Christ. At least Mr.

[1] Reinhold Niebuhr. *The Nature and Destiny of Man, A Christian Interpretation. II, Human Destiny*, New York, Charles Scribner's Sons, 1943, p. 144.

Niebuhr seems convinced that the title bears some very sinister connotation.

The statements of Sergei and Niebuhr definitely deserve a reply, not because they have any scientific worth in the field of sacred theology, but by reason of the publicity accorded them. Both Sergei and Niebuhr have protested against recognizing the Holy Father as Vicar of Christ, and both wrote as if they knew nothing whatsoever about the history and the meaning of this designation. From a scholastic point of view their opinions are simply ridiculous, but unfortunately they might well bring about the loss of souls our Lord died to save.

In teaching the truth about the Holy Father's status as Vicar of Christ, it is well to remark from the outset that the title is somewhat older than Mr. Niebuhr supposes. He dates it from the time of Innocent III, a saintly Pope who reigned from 1198 until 1216. Actually it was well-enough known during the reign of Pope St. Gelasius I to be used in a synodal acclamation for that pontiff. Among the acclamations given to St. Gelasius by the bishops and priests assembled in a synod at Rome on March 13, 495, we find eleven times repeated, "We regard you as the Vicar of Christ."[2]

The learned professor from the Union Theological Seminary is incorrect by at least a matter of something over seven centuries. The perspective of his prophetic view of history, in the light of which the title, *Vicarius Christi*, appears blasphemous, seems to be a bit distorted. It is interesting to note that an immensely popular Protestant Sunday-school manual, which manifests a pitifully blind hatred for our Lord's Church, also attributes the designation, Vicar of Christ, to Pope Innocent III.[3]

More serious than Professor Niebuhr's historical *gaucherie* is his contention that the admission of the title, Vicar of Christ, is blas-

[2] *Exemplar Gestorum de Absolutione Miseni Flauio U.C. Cons. sub Tertio Iduum Maiarum in Basilica Beati Petri* (N. 103 among the *Epistulae Imperatorum Pontificum Aliorum inde ab A. CCCLXVII usque ad A. DLIII Datae. Avellana quae dicitur Collectio*), edited by Otto Guenther. *CSEL* 35: 487. The passage is translated in the brilliant article, "Pope Gelasius I and His Teaching on the Relation of Church and State," by the Rev. Dr. Aloysius K. Ziegler, in the *Catholic Historical Review*, XXVII (Jan. 1942), p. 437. Incidentally, the third century pseudo-Cyprian described Peter's see as *vicariam domini sedem*. (*De Aleat.*, c.l; *CSEL*, vol. 3, par. 3, p. 93.)

[3] Cf. Henry H. Halley, *Pocket Bible Handbook, An Abbreviated Bible Commentary*, Chicago, Ill., published by the author, 15th edition, 1943, p. 528. Mr. Halley ends his account of Pope Innocent's life with the following literary gem: "One would think Nero, the Beast, had come to life in the name of the Lamb."

phemous. Ordinary good taste, as well as simple intellectual honesty, would require that a man look carefully into the meaning of an expression before accusing millions of Christians, and among them millions of his own fellow citizens, of blasphemy for using that term. There is no evidence that Mr. Niebuhr has ever troubled himself to investigate the meaning attached to the title, Vicar of Christ, in Catholic literature, or for that matter, in any reputable source.

Basically, a vicar is one who wields a delegated authority. He is commissioned to take the place of someone else. He acts as the agent of another person, performing his duties in the name of the one whose place he takes. Plautus,[4] Horace[5] and Martial[6] speak of a slave kept by a fellow slave as a *vicarius*. Horace,[7] Cicero[8] and Livy[9] used the word, *vicarius*, to indicate a substitute, a proxy, or a deputy.

The late Roman empire knew *vicarii* as personal representatives of the emperor, acting sometimes in a military, and sometimes in a civilian capacity. The *Vicarius* of Africa was a functionary in charge of that province. One of the men who held this office, Patritius, was charged by Constantine, his imperial master, to distribute alms to the churches within his province.[10] Another, Aelius Paulinus, ordered the judicial process which established the innocence of Felix.[11] He was also commanded to bring African bishops to Rome in order that their difficulties might be submitted to the Holy See.[12] The Codex of Justinian speaks of official *vicarii*.[13]

In itself, then, the term, vicar, can legitimately be applied to any man who receives power from another and who is commissioned to exercise that power in the name of his superior. If a man should be thus commissioned by our Lord, he is rightly called a vicar of Christ. There is certainly nothing offensive or extravagant in the title itself. On the contrary, it is a perfectly accurate way to designate a person who has been authorized by our Lord to act in His name.

Catholic literature has been perfectly consistent on this point. It has used the title, *vicarius*, as an ordinary term, to be employed ac-

[4] Cf. Plautus, *Asinaria*, 2, 4, 28.
[5] Cf. Horace, *Sermones*, 2, 7, 79.
[6] Cf. Martial, *Epigrammata*, 2, 18, 7.
[7] Cf. Horace, *Carmina*, 3, 24, 16.
[8] Cf. Cicero, *In Verrem*, 2, 4, 37. n. 81.
[9] Cf. Livy, 29, 1, 8.
[10] Cf. Eusebius, *The Ecclesiastical History*, 10, 6, 4.
[11] Cf. *CSEL* 26: 197.
[12] Cf. *CSEL* 26: 204.
[13] c. (12.50) 9. pr.

curately like any other expression of thought. When the Council of Trent wished to explain the authority of Catholic priests in the Sacrament of Penance, it declared that our Lord had left His priests as His vicars for the forgiveness of those sins which are committed after baptism. The Council taught that "our Lord Jesus Christ, about to ascend from earth to heaven, left as His own vicars the priests, as magistrates and judges to whom are referred all the mortal sins into which the faithful of Christ may fall."[14] The meaning of the term in this passage is perfectly clear. The priests of the Catholic Church are Christ's vicars, appointed to exercise the function of forgiving sins by the authority of Christ and in His name.

St. Ivo of Chartres[15] taught that the head of the bishop is anointed at the ceremony of consecration in order to show that he is the vicar of the Anointed One, spoken of in Psalm 44. The custom of declaring that a bishop takes the place of Christ or of God in the Church is quite common in Catholic literature. We find it during the middle ages in the writings of St. Thomas,[16] and during the Reformation in the work of Bishop Martin Perez of Ayala.[17]

When the Council of Trent spoke of priests as vicars of Christ, it meant that they belonged to the group which had received a definite power from our Lord, the power of forgiving sins. There is certainly adequate Scriptural warrant for declaring that such a power was actually conferred by Christ.

> He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.
>
> When he had said this, he breathed on them: and he said to them: Receive ye the Holy Ghost:
>
> Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.[18]

In exactly the same manner, when Catholic writers described bishops as vicars of Christ, they meant that these bishops were of the group which had received a real grant of authority from our Lord.

[14] Cf. *DB* 899 (translation ours).

[15] *Sermo III. MPL* 162: 526.

[16] Cf. *Supp.*, q. 40, a. 7.

[17] Cf. *De Divinis, Apostolicis, atque Ecclesiasticis Traditionibus, deque authoritate ac vi earum sacrosancta, adsertiones ceu libri decem, aucti et correcti, Authore R. P. D. Martino Peresio Aiala, Guidixiensium Episcopo, ac S. Theologiae Professore,* Paris, 1562, p. 328[v]. Perez speaks of the bishop's taking the place of God.

[18] *John* 20: 20–23.

Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven.[19]

The bishop is empowered to rule the people entrusted to his care in the name and by the commission of Jesus Christ. The people he directs are not his, but our Lord's. They owe him obedience precisely because he is the representative of Christ. For this reason the Catholic writers were perfectly justified and absolutely accurate in terming the bishops the vicars of our Lord.

Since priests and bishops can be accurately designated as vicars of Christ, the title *a fortiori* belongs to the Bishop of Rome, who is the successor of St. Peter and the Sovereign Pontiff of the Universal Church. The power of the bishop is restricted, both territorially and by the fact that, as a member of the Apostolic College, he is subject to the rule of the Prince of that College. The power which the priest wields as the representative of Christ is, of course, still more restricted. Only St. Peter and his successors in the Roman episcopate have the fullness of power which our Lord granted to His Church. To St. Peter alone the sacred promise was given.

And I say to thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it.

And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.[20]

To St. Peter alone was entrusted the task of guarding and feeding the sheep and the lambs of Jesus Christ.[21] No restriction in the line of territory, or from the authority of any superior on this earth affects his power. If the term, vicar, has any meaning in all the field of language, then this man, and the men who succeed to his high office, are truly the Vicars of Jesus Christ. If Catholics were to refuse that title to the Holy Father, or if he were to reject it, they would have to scrap all respectable lexicons or contradict the express teaching of our Saviour.

So it is that when Mr. Niebuhr declaims against the title, Vicar of Christ, as being in any way a blasphemy, he merely shows himself

[19] *Matt.* 18: 18.
[20] *Matt.* 16: 18–19.
[21] Cf. *John* 21: 15–17.

quite unaware of what the expression means. If, as a Christian, he professes to accept the four gospels as inspired writings, or if, as an historian he recognizes them as, at least, accurate records, he can see that Christ did appoint one man as His Vicar, and gave that man a fullness of power over all the faithful, over all those sheep which our Lord claimed as His own. The office existed during our Lord's public life. It exists now. There is no reason on earth why that office should not be properly designated, and why the man who holds the fullness of authority over the sheep and the lambs of Christ should not be indicated as His Vicar. To say that the use of this title in any way justifies the idiocy of those who vented their hatred for our Lord by calling His representative Anti-Christ is mere ranting.

The title, Vicar of Christ, has a history as well as a theological meaning. In the light of that history it is absurd to say that the title in any way constitutes a pretension. St. Bernard of Clairvaux designated the Pope as the Vicar of Christ.[22] He spoke of St. Peter as being "the only Vicar of Christ" even while he was in the midst of the other apostles.[23] Yet, writing to his old pupil, Pope Eugenius III, and using this very title to indicate the Bishop of Rome, (incidentally, half a century before the reign of Innocent III), he warned the new Pontiff to go into the world, not as a lord but as a steward, and to take good care of those people for whom one day he would have to render a strict account. The Pope was not to forget that he was a laborer for Christ.[24]

St. Bernard accurately stated the basic connotation inherent in the title, Vicar of Christ. The man who is hailed as Christ's Vicar admits, by the very fact that he accepts this designation, that he is the steward of Christ. He acknowledges that all the power and all the authority at his disposition come to him from our Lord. He admits the reality of the charge which has been given to him, and at the same time is well aware of the fact that the day will come when he will be called to account for his treatment of the sheep and the lambs of Christ.

When we say that the Holy Father, as the Vicar of Christ, has the plenitude of power in the Church, we certainly do not imply that his authority is in any way equal to that of our Lord. Christ has a fullness of power, and that fullness in His case is absolute. The Church is absolutely and perfectly His. By comparison, the Holy Father

[22] Cf. St. Bernard, *De Consideratione*, Book 4. *MPL* 182: 788.
[23] Cf. *Op. cit.* Book 2. *MPL* 182: 752.
[24] Cf. *Op. cit.* Book 2. *MPL* 182: 749.

possesses a relative fullness of power and authority. He has been designated as master in the house of Another.

The great theologian James of Viterbo (1308) long ago brought out, in his *De Regimine Christiano*, a scientifically accurate comparison between the fullness of power in our Lord, and the fullness of power in the Holy Father. The Pope has all the power which our Lord actually conceded to His Church. He is not competent to change or to dispense from the ordinances of Christ. On the other hand our Lord is absolutely the Master. He founded and organized the Church. He gave it its constitution and its sacramental system. He instituted the great Eucharistic sacrifice, which is pre-eminently the act of the Church. He is the Source of all its power and authority.

The power of Christ is more extensive than that of His Vicar on earth. Our Lord has full control of all the creatures in the universe, rational and irrational. On the other hand, the power of His Vicar on earth is exercised only among living men. The Holy Father's power is actual with reference to the faithful and only potential in the case of unbelievers, in so far as these latter can and should be brought into that social unity, within which Christ wishes His followers to worship the Father.

Our Lord possesses the fullness of power in the Church by reason of the hypostatic union. Also He has actually merited His judicial authority. On the other hand, as James of Viterbo, and with him all the Catholic tradition, insists, the Pope has his authority only by reason of the fact that our Lord has committed it to him. Our Lord acts on His own authority. His Vicar is empowered to act only in the name of Christ. Our Lord possesses the fullness of His power forever, while the authority of the Sovereign Pontiff ceases with his death. Our Lord can judge all the acts of men, while the Vicar of Christ cannot know the secret thoughts and intentions of those committed to his care.[25]

It is evident, then, that there is never any question of saying that the Pope's fullness of authority as the Vicar of Christ is in any way equal to the plenitude of our Lord's power. Christ is absolutely and in a perfect sense the head of His body which is the Church. The Bishop of Rome is the visible head of that Church during his period of office. He has been commissioned by our Lord, and he is responsible to Him.

The dissident Patriarch of Moscow objected to the use of the term, Vicar of Christ, on the ground that our Lord is still within His Church

To this effect he cited the words of Christ which are set forth in the Gospel according to St. Matthew: "behold I am with you all days, even to the consummation of the world."[26]

It is perfectly true, of course, that our Lord remains with His Church, and will remain with it always. At the same time we must not allow ourselves to forget that His presence in the Church militant, has been invisible since the moment of His ascension into heaven. The faithful here on earth are deprived of His visible presence, even though He is with them, to answer their prayers, to dwell within their hearts through the life of sanctifying grace, and to nourish their souls in the Sacrament of the Holy Eucharist. He is with His true Church as the Chief Priest at every Mass that is offered for the glory of His Father. He is present, conceding authority to those men whom He has placed in charge of His lambs and His sheep.

Still, He insisted upon the reality of His invisibility. He told His apostles that, after a little while, they would not see Him, and that again, after a little while, they would see Him again.

> A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.[27]

The last discourse of our Lord to His apostles, set forth in the Gospel according to St. John, is replete with assertions that our Lord is going away from those He loved in this world. He assures His followers that he will come again, and the reference is, of course, to the Second Coming, the great *Parousia*. The authority of the Roman Pontiff is to be exercised during the time intervening between the ascension and the second advent of Christ at the end of the world.

The red Patriarch and the pinkish Archbishop offer a very weak argument against the legitimacy of the Holy Father's designation as Vicar of Christ. They are, or at least they should be, familiar with the ordinary juridical use of the term, vicar, in ecclesiastical literature. By the law of the Catholic Church, every bishop has his vicar-general. The Pope has his Cardinal Vicar of the City. It would be more than naive to assume that these functionaries exercise their offices only when the Sovereign Pontiff is away from Rome, or when the Ordinary

[25] Cf. *Le plus ancien traité de l'Eglise*, Jacques de Viterbe, *De Regimine Christiano* (1301–1302), Etude des sources et édition critique par H.-X. Arquillière, Paris, Beauchesne, 1926, pp. 270–72.

[26] *Matt.* 28: 20.

[27] *John* 16: 16.

is outside of his diocese. Technically, every curate in the Catholic Church is a vicar. The curate remains a vicar even while the pastor is within the limits of his parish. The debility of Sergei's argument leads us to the disconcerting conclusion that the bolshevists' advances in theology have not kept pace with their progress in some other fields.

Where Sergei objected to the term, Vicar of Christ, as a papal title because our Lord is really present in His Church, Mr. Niebuhr protests against it on the ground that it can be used to indicate a divine Person. "In earlier centuries it was the Holy Spirit who was Vicar of Christ," he tells us, "and the Pope was only St. Peter's Vicar."[28] This statement rests, of course, on the Professor's somewhat original chronology. The "earlier centuries" to which he refers are those which preceded the pontificate of Pope Innocent III, to whose reign Mr. Niebuhr, for some reason or other, assigns the first use of the term, Vicar of Christ, as a papal designation.

Quite apart from its bizarre historical connotations, Mr. Niebuhr's statement reveals an interesting facet of his attack on our Lord's Church. He seems to think that there is something radically wrong with the process of predicating the same term of God and of man. Apparently he believes it blasphemous to say that the Roman Pontiff is the Vicar of Christ because it is permissible to state that our Lord sent the Holy Ghost as His Vicar into the world.

The same process of thought would make it appear improper to say that one human being ever comforted another because Christ called the Holy Ghost, the Paraclete. It would lead to the conclusion that the apostles could not have been sent by our Lord, since He promised that the Holy Ghost would be sent. Such conclusions are disquieting, but they follow inevitably for one who, like Mr. Niebuhr, makes it a point to overlook the analogy of terms applied to God and to creatures.

We must not lose sight of the fact that every name which we apply to God, or to one of the Divine Persons is applied analogously. We speak of the Holy Ghost as the Paraclete, or the Comforter. The term applies properly to a physician or to a nurse. Its use is justified and accurate in that it designates a similarity of relation, and definitely not a similarity of subject. The Holy Ghost is not like a human physician. Yet there is a certain similarity between the effect produced upon a patient by a skilled medical practitioner and the effect produced upon the adopted sons of God through the indwelling of the Holy Ghost. In the same way, we say that the Holy Ghost has been

[28] Niebuhr, *loc. cit.*

sent by the Father and the Son. Obviously we do not imply any inferiority on the part of the Third Person of the Blessed Trinity with reference to the Father and the Son, even though, in the world of men, the person who is sent is usually the subject of the man who gives him his mission.

The designation of the Holy Ghost as the Vicar of Christ could be justified, and could be accurate, if we understand that the terms must be used in metaphorical analogy. In a metaphor we do not look for a complete coverage of meaning. The Holy Ghost could be called the Vicar of Christ in so far as He is sent by Christ into His Church, and in so far as He proceeds from the Son of God. However He is not in any way the inferior or the subject of Christ, as the vicar on earth is under the domination of the person who gives him his commission. On the other hand, the Bishop of Rome is called the Vicar of Christ, not by metaphor, but in the most proper sense of the term. The full significance of the Pope's relation to our Lord is involved in the significance of the term, vicar.

In stating that, in earlier centuries, the Pope was only the Vicar of St. Peter, Mr. Niebuhr is guilty of a theological inaccuracy. The Pope always was, and until the end of the world always will be, the Vicar of Jesus Christ. It is perfectly true that in earlier centuries Popes commonly referred to themselves as Vicars of St. Peter. This attribution was perfectly justified then, and it is perfectly justified now. Actually Popes Leo VII and Benedict VII, to name only two examples, spoke of themselves as vicars "of Blessed Peter, the Prince of the Apostles."[29] Urban II acknowledged himself as the "Vicar of the Apostles, Peter and Paul."[30] James of Viterbo mentions and justifies the use of the title, Vicar of God.[31]

There is absolutely no doctrinal divergence implied or involved in this diversity of titles. Contrary to what Mr. Niebuhr appears to imagine, the Bishops of Rome throughout the centuries have not seen fit to amuse themselves by accumulating a great many high-sounding designations. They have been concerned with carrying out their own responsibilities. The Pope works as the successor of St. Peter. He exercises a power which our Lord granted to St. Peter. He possesses that power only by reason of the fact that he is the man who has

[29] Pope Leo VII. *Ep.* 15. *MPL* 132: 1085; Pope Benedict VII. *Ep.* I. *MPL* 137:315.

[30] Pope Urban II. *Ep.* 26. *MPL* 151: 307.

[31] Cf. *op. cit.*, p. 206.

succeeded St. Peter in the See of Rome. Since the authority wielded by the Pope is St. Peter's, it is entirely correct to speak of him as the Vicar of the Prince of the Apostles.

The title, vicar, has a locative as well as an originative designation. Patritius could be called Constantine's vicar, in so far as he received his authority from that prince. At the same time he was named the Vicar of Africa, since his power was to be exercised in that province. So it is that the Holy Father, who is most properly designated the Vicar of Christ, since he has received his authority from our Lord, can also, although less aptly, be called the Vicar of St. Peter, because he is empowered to act only as the occupant of the see which Peter occupied. In the same way, he can be spoken of as the Vicar of the Apostles, or as the Vicar of Sts. Peter and Paul, because he is placed over the Church of which St. Peter was once Bishop, and in which St. Paul completed his labors for Christ and exercised his powers as an apostle, though not as Bishop of the City.

Moneta of Cremona spoke of St. Peter as the successor of Christ, and designated the Pope as the successor of St. Peter.[32] His entire context shows that he was speaking of St. Peter's function as visible head of the Catholic Church. During the earthly life of our Lord, He retained the actual visible headship over His disciples. He did not communicate the supreme power to Peter until just before His ascension. Actually St. Peter performed a function which Christ Himself had performed previously. In that sense, and in that sense alone, he was the successor of our Lord.

The enemies of our Lord work on the sadly false assumption that the Catholic Church attributes certain titles to the Holy Father, and then proceeds to invent prerogatives consonant with the titles. Nothing could be farther from the truth. From the moment of His commission by our Lord, St. Peter was the prince of the Apostolic College and the visible head of the Catholic Church. He began to exercise the authority which had been entrusted to him immediately after our Lord had ascended into heaven. The functions which he exercised always were those which belonged to a functionary known as a *vicarius*. As time went on, men found and used the technical terms which were calculated best to express his position, and they designated him and his successors as the Vicars of Christ.

The Bishop of Rome was not a whit more powerful in the Church of

[32] Cf. *Venerabilis Patris Monetae Cremonensis, Ordinis Praedicatorum . . . Adversus Catharos et Valdenses Libri Quinque*, Rome, 1743, p. 410.

God after that title came into use than he had been before. The papacy was not perfected, but the thing which was refined was the technical language of ecclesiology. The term, *Vicarius Christi*, expresses what the Church had always believed about the position of the Holy Father with reference to Christ, in the same way that the word, ὁμοούσιος, manifested what the Church of Christ had always taught about the relations between the Son and the Father. The Word of God did not begin to be consubstantial with the Father at the Council of Nicea. The Holy Father did not begin to be the recipient from Christ of full power within the Church of God at the time when the title, Vicar of Christ, first came into general use.

The enemies of Christ have frequently attacked the Pope for his use of the title, *Vicarius Christi*, and the attacks have not always been conducted in the slap-dash, inept fashion of Sergei and Niebuhr. The Gallican, John Launoy, among the most dangerous and the most erudite enemies of the Church, (even though he was an enemy from within), wrote an able treatise against this title.[33] Since Launoy was a scholar, he did not venture the sweeping conclusions affected by our present opponents. He contented himself with an attempt to prove that the title, Vicar of St. Peter, was more frequently used in ancient times, and therefore more traditional and acceptable, than the designation, Vicar of Christ. Launoy was far too able a controversialist to risk his cause by inquiring into the correctness of the attribution.

Evidently those who hate the true Church of Jesus Christ endeavor to stir up others against it by reviling and misconstruing the Holy Father's dignity as Vicar of Christ. The love which we owe to our enemies, as well as the love which we owe to all those outside the fold, makes it imperative for us to use every resource at our disposal to clarify the minds of all men about the commission and the responsibility of the Holy Father. In the charity of Jesus Christ, we owe these men a love of benevolence. It is our duty to offer them, as effectively as we can, the spiritual good of which they stand in such manifest need. They need the truth, and we have that truth. It is the truth which will set them free, and permit them to serve Christ in union with His Vicar on earth.

Washington, D. C. JOSEPH CLIFFORD FENTON.

[33] *Epistola ad Michaelem Marollium.* In the *Opera Omnia*, Geneva, 1731, Vol. 5, Pars I, p. 269–81.

Answers to Questions

STRING ROSARIES

Question: Can a rosary made of string be blessed and indulgenced?

Answer: It is a general ruling of the Church that a rosary may be blessed and indulgenced only if it is made of some durable material (Fanfani, *De Rosario B.M.V.*, n. 99,—*Acta Apostolicae Sedis*, 1926, p. 25). It could be debated whether or not a rosary made of string meets this requirement. However, at least as regards the blessing and indulgencing of such a rosary by military and naval chaplains for the duration of the war, the question has been settled by the Holy See. In the Easter letter of our Military Ordinariate to the chaplains there is this statement: "The chancellor of Westminster, Msgr. Scanlan, has kindly furnished the information that by rescript of the Sacred Penitentiary, dated November 7, 1942, a faculty was granted to British priests, already enjoying the privilege of blessing and indulgencing rosaries, to bless and indulgence rosaries made of string, and further that the said rescript was extended on April 17, 1943, to all the chaplains of the British and Allied Forces for the duration of the war."

Hence, it is certain that any army or naval chaplain of our forces can enrich a string rosary with whatever indulgences he may be delegated to impart. Though arguments might be adduced in favor of the opinion that a string rosary sufficiently strong to be regarded as made of durable material could be blessed and indulgenced by any priest possessing the general faculty of blessing and indulgencing rosaries, it is surely the safer course for anyone wishing such a rosary to be blessed and indulgenced to request this favor of a chaplain.

GREGORIAN MASSES

Question: What are the chief facts concerning the Gregorian Masses?

Answer: By the "Gregorian Masses" is meant a series of thirty Masses on thirty consecutive days, offered for the repose of the soul of a determined deceased person. The custom is based on an incident related by Pope Gregory the Great in his *Dialogues* (Book IV, c. 55, —*PL* 77, 420–421). The Saint relates that in the monastery which

he had founded there was a monk named Justus, who had been guilty of a serious violation of poverty, though he repented of it in his last hours. About a month after the monk's death, Gregory ordered the prior to celebrate thirty consecutive Masses, that God might have mercy on his soul. On the thirtieth day Justus appeared to his brother, who was a member of the community, and announced that through the efficacy of the Masses he had been released from punishment.

The motive of the celebration of the Gregorian Masses is a spirit of confidence that God will extend to other souls in purgatory the same mercy that He manifested toward the monk Justus, and also the belief that the intercession of St. Gregory, who attested the incident, will be added to the efficacy of the Masses. It is safe to say that there is greater spiritual value in a Gregorian series than in an equal number of Masses celebrated without any special order. The Sacred Congregation of Indulgences declared, on March 15, 1884, that the confidence which the faithful place in the special efficacy of the Gregorian Masses toward the release of a soul from purgatory is pious and reasonable, and that the custom of having such a series celebrated is approved in the Church (*Acta Sanctae Sedis*, Vol. XVI, p. 509). On the other hand, the Church can promise no infallible efficacy to the Gregorian series in respect to its application to a determined soul or to the measure of its spiritual value. These matters depend entirely on the good pleasure of the Almighty. Neither has the Church attached any special indulgence to the Gregorian Masses in behalf of the soul for whom they are offered, as is done in the case of a Mass on a privileged altar.

The Masses must be celebrated on thirty consecutive days, though it is commonly held by theologians that the interruption on the last three days of Holy Week does not impair the integrity of the series (Damen, *Theologia Moralis*, Vol. II, n. 210). Dubosq, however, qualifies this exception with the statement that a priest who has accepted the obligation of celebrating a Gregorian series must offer his Masses for this intention on Holy Thursday and Holy Saturday, if he is authorized to say Mass on these days (*Le Guide de l'Autel*, p. 537). The obligation of celebrating the Masses uninterruptedly, when a priest has accepted a stipend with this agreement, is *per se* grave, and if an interruption occurs due to the priest's culpable neglect, it would seem to follow that he is obliged to begin the series again. However, some authors state that in such a case sufficient compensation would be made by the celebration of a Mass or two over and above the stipulated thirty (Dubosq, *op. cit.*, p. 540). At any rate, a deliberate and

explicit failure to live up to the contract would certainly entail the obligation to start the thirty Masses again. On the other hand, if an interruption was entirely inculpable, there seems to be no further obligation than to complete the required number, unless the stipend was so large that it can be reasonably presumed that the donor insisted on eventually having thirty Masses celebrated without interruption, even if this called for some extra Masses.

INDULGENCES

Question 1: If an indulgence is affixed to a certain feast, on what day can the indulgence be gained if the feast is transferred, as happened this year with the feast of St. Joseph?

Question 2: If a certain good work has more than one plenary indulgence attached to it—like the Way of the Cross on a day when one has received holy communion—may the person performing the work apply all the indulgences to himself, or must he apply all except one to the poor souls?

Answer 1: Canon 922 prescribes that when a feast is transferred, either permanently or in a particular case, and the solemnity and external celebration are also transferred, the indulgences affixed to the feast are likewise transferred. However, the Sacred Penitentiary gave a response on Feb. 18, 1921, to the effect that if a feast is transferred temporarily without the solemnity and external celebration, the indulgence remains affixed to the day on which the feast is ordinarily celebrated (*Acta Apostolicae Sedis*, 1921, p. 165).

Answer 2: Unless the Church decrees otherwise, a person who performs an indulgenced good work can gain for himself all the indulgences attached to it. Therefore, one who makes the Way of the Cross on a communion day can avail himself of the two plenary indulgences with which it is enriched. The answer to an objection that might arise: "How can one gain two plenary indulgences at the same time?" is found in Canon 926, which states that when one has not the required dispositions to gain a plenary indulgence, he can gain it partially according to the measure of his dispositions.

FRANCIS J. CONNELL, C.SS.R.

WHERE THE BRIDE AND GROOM SHOULD KNEEL

Question: For the marriage ceremony, where should the couple stand or kneel? On the altar steps? On the floor of the sanctuary? At the

gates of the sanctuary? I have seen the ceremony performed in all three places. Which is the correct one?

Answer: The *Rituale Romanum* (Tit. VII, Cap. II.) does not specify just where the bride and groom are to be placed for the marriage ceremony. The rubric refers to their position as simply "ante altare genuflexos." This provision is fulfilled whether they are on the steps of the altar, on the floor of the sanctuary, or at the altar railing. The matter is, therefore, one of custom or of local regulation. In some dioceses, it is the rule to have the marriage take place on the steps of the altar only when a Nuptial Mass is to follow. Otherwise, the ceremony is to be held at the gates of the sanctuary.

Martinucci (Lib. IV, Cap. XII) directs the spouses to kneel on the edge of the *predella* for the nuptial ceremony proper, rising after it to kneel during the Mass at the *balaustrium*, of which our altar railing is a proper equivalent. This authority has the man and wife return to the altar, presumably the altar steps, for the blessing after the *Pater noster* and again for that preceding the *Placeat*, but he has Holy Communion administered to them at the *balaustrium*. He makes no distinction concerning the use of the steps of the altar for the ceremony whether the marriage is accompanied by Mass or not (*Loc. cit.*, n. 16).

Wapelhorst (*Compendium S. Liturgiae*, par. 402) follows Martinucci in having the *sponsi* kneel on the edge of the *predella*, or on the step immediately below it, for the exchange of consent. Wuest-Mullaney (*Matters Liturgical*, par. 794) repeats this direction but adds that if the marriage ceremony takes place without the celebration of Mass, "it is more conformable to the rubrics" that the contracting parties kneel at the Communion railing, instead of at the steps of the altar.

Both the Ritual and liturgical writers generally speak of the man and woman as kneeling during the nuptial ceremony. The more general practice in this country is for them to stand during the first part of the ritual, kneeling only after the delivery of the ring, at the *Confirma hoc etc.* This custom may be retained as being in accord with the general direction of the Ritual (Tit. VII, Cap. II, 6) which reads: "Sicubi aliae laudabiles consuetudines et caeremoniae in celebrando Matrimonii Sacramento adhibentur, eas convenit adhiberi."

Though not directly in answer to the query of our correspondent, we venture to add a suggestion concerning the position of the bride and groom during the celebration of the Nuptial Mass. *Pace* Martinucci, it is the custom with us to have the newly-married couple

remain in the sanctuary, kneeling at *prie-dieux*, though preferably at one kneeling desk, ample enough for both of them and placed in the middle before the altar. As it is a source of inconvenience and often of confusion, due, among other reasons, to adjustments of bridal trains and uncertainty of signals, to have the *sponsi* leave their positions at the kneeling-desks to come to kneel on the edge of the *predella* first, for the blessing after the *Pater noster*, a second time, for the reception of Holy Communion, and yet a third time, for the blessing and the exhortation before the *Placeat*, we recommend that they remain at their places in the sanctuary for the blessings and come to the altar steps only for Holy Communion. As a consequence, they would have to leave their places only once and this at a time when they are accustomed to approach the altar for Holy Communion at other Masses. This would obviate the distracting effect of the constant manipulation of the train of the bride and the need for watchful expectation of signals, not always promptly or accurately conveyed. At the same time, the bride and groom would enjoy the coveted privilege of receiving Holy Communion on the altar steps and they would not lose a whit of the Nuptial Blessing, which they would receive comfortably and without distraction, while continuing to kneel at their *prie-dieux*.

WILLIAM J. LALLOU.

Book Reviews

RACE: NATION: PERSON. Social Aspects of the Race Problem. A Symposium by Joseph T. Delos, O.P., Anton C. Pegis, Yves de la Brière, S.J., Andrew J. Krzesinski, Luigi Sturzo, George Barry O'Toole, and Three European Scholars whose names may not be disclosed. With a Preface by His Excellency, Bishop Joseph Moran Corrigan, Late Rector of the Catholic University of America. New York, Barnes and Noble, 1944. Pp. xi + 436. $3.75.

This thoughtful book affords an outstanding contribution to the solution of the basic problems underlying the current world crisis. Under the able editorship of the late Msgr. George Barry O'Toole, professor at the Catholic University of America, and the organizer and first rector of the Catholic University of Peking, China, these internationally renowned scholars have turned their constructive thought to sounding and evaluating the role of race, nation and person in furthering social, political and international peace, and in building a sound world order.

In the Editor's Foreword, Msgr. O'Toole sounds a warning which must be taken to heart if a world victory, dearly purchased, may not prove sterile. "The need of the hour," he states, "is for an antidote to secularistic thought, which by its denial of personal dignity of man saps the foundation of American democracy, making for the triumph at home of the very totalitarianism we are fighting abroad" (p. ix).

Msgr. O'Toole spent his last days at The Catholic University of America in preparing this necessary "antidote." As an ardent champion of the cause of truth, he gave his life whole-heartedly in the good fight against the powerful forces of evil. Shortly after he had completed work on this symposium, he answered God's summons to enter the Church Triumphant.

In the most important contribution to this symposium, the chapter "Pantheism Latent in Totalitarianism," Msgr. O'Toole states: "Modern totalitarianism, in short, is the fruit of all the philosophical movements—or heresies—which have worked together, through many ages, for the depersonalization of human nature" (p. 311).

"For no high-sounding phraseology avails to hide from observant and critical minds the fundamentally materialistic character of totalitarianism, be it of the fascist or, of the communist variety" (p. 318). "Only the idea of a *personal* God can give to men the assurance of values higher than those of the material order" (*ibid.*).

A thoroughgoing and satisfactory understanding of the values to which

Msgr. O'Toole's life was devoted can be gained through a study of this stimulating and scholarly work. The book contains a very complete analytical index, which is of great value to students in this field.

The literary style of this symposium is worthy of note. Literary perfectionists, who value the sheer beauty of the written word, will be rewarded and delighted in finding not a few flawless gems of lyric prose in the pages of *Race: Nation: Person*. It is difficult to obtain such perfection in translations from a variety of languages. The Editor, however, managed to achieve even this. He translated most of the texts of the European contributors, and he succeeded in preserving the subtle intricacies and the stylistic art of the various writers.

DONALD A. MACLEAN.

PERELANDRA. A Novel. By C. S. Lewis. New York, The Macmillan Company, 1944. Pp. 238. $2.00.

Basically this book is a fanciful effort to explain what might have happened if our first parents had not disobeyed the divine command. Ransom, the hero of the novel, is transported to the planet Venus. There he encounters conditions roughly parallel with those which might have existed on this earth before the fall of Adam. Ransom soon finds himself confronted with the tempter, (a somewhat verbose person), who has preempted the body of his old adversary, Mr. Weston. Since *Perelandra* is not offered as a detective story, it is no breach of confidence to reveal that Ransom, the much travelled philologist, finally despatches his enemy in a very efficient style. The novel has a very happy ending.

Mr. Lewis, as is his wont, uses the framework of the story to point out some salutary lessons about the nature of original sin and the divine plan for the universe. Unfortunately, in this book, he does not achieve the literary and didactic excellence which marked the *Screwtape Letters*. By comparison, *Perelandra* is dull and flaccid. We can only hope that in some future work the author may once again delight the world with a masterpiece like the *Letters*.

The author uses every literary device at his disposal to focus his reader's attention on facts which are none the less real because they are supernatural. Books like his are refreshing amidst the torrent of publications which are devoted to the non-recognition of divine life. Mr. Lewis seems to lack only a definite affection for the true Church of Jesus Christ. He is not far from the kingdom of God. Let us hope that he will actually enter it.

JOSEPH CLIFFORD FENTON.

JAMES LAYNEZ, JESUIT. By Joseph H. Fichter, S.J. St. Louis, Mo., B. Herder Book Co., 1944. Pp. vii + 299. $3.00.

James Laynez, one of the original band of Jesuits and the society's first

great theologian, was born in Spain in the year 1512 of mixed Spanish and Jewish descent. Educated at the university of Alcala, where he received the master's degree at the age of twenty, he joined Ignatius Loyola in Paris in 1533. There he was one of the seven who pronounced their vows in the chapel of Our Lady of Montmartre on August 15, 1534. After a long journey on foot through France, Germany, Switzerland, and Italy to Rome, Laynez was ordained at Venice in 1537. Returning to Rome, he was made professor of theology at the Sapienza but was there for only two years when his services were asked for in northern Italy in order to combat heresy and to improve the spiritual condition of both people and religious. Recalled to Rome to assist Ignatius Loyola in 1541, Laynez was elected the second general of the Society of Jesus upon Loyola's death in 1558. He died in Rome on January 19, 1565.

Laynez was a man of extraordinary genius and of incredible energy. He was outstanding as a teacher, preacher, retreat-master, theologian, and administrator. Although not too strong, he journeyed throughout Europe and to Africa in the service of the Church in an age when even a short journey could be an ordeal and a danger. At the Council of Trent, to which he paid three visits, he was a tower of strength and learning. Naturally, he was not without his trials and troubles in life: he and his community were subjected to attacks; he had an unpleasant experience with petticoat government at Florence in the person of the Duchess Eleanor; his own brother Christopher had the unhappy distinction of being expelled twice from the society, once by Laynez himself.

In writing this very clear and full account of the life of James Laynez, Father Fichter has performed a genuine service. He has made accessible to readers of English the story of an unusually gifted and significant man. Based upon the *Monumenta Historica Societatis Jesu* and the *Disputationes Tridentinae*, the work presents a vivid picture of Laynez and makes both instructive and inspiring reading. In our own age, in many ways as critical for the Church as the sixteenth century, there are lessons for us in the life of this pioneer Jesuit. Perhaps God in His Providence is again, even now, raising up men like him amongst us.

JOHN K. RYAN.

AIDS TO WILL TRAINING IN CHRISTIAN EDUCATION. By Two Sisters of Notre Dame. Cincinnati, Pustet, 1943. Pp. xvi + 237. $2.50.

The authors inform us that this work was written "at the request of young teachers who felt the need of guidance in correlating religion lessons with character education." Part One deals with foundations and right attitudes; Part Two with building right motives by cultivating right attitudes. The third part treats of building right motives by cultivating good emotions and the fourth with a theory of the will. The fifth part offers some facts

about habits. Questions and topics for discussion are included at the end, and there are selections for inculcating attitudes.

The general thesis of the book is that the will must be the objective in Catholic character education. The work of character building is mainly a matter of motives. Motives are derived from attitudes. The plan of the book is that divine grace plus Catholic education equals right attitudes, equals fine motives, equals will power, equals fine habits, equals fine character. The authors advise teachers that "all motives must serve the ONE, great unifying motive: serving God by living the Christ-life, thereby ataining to their divine destiny of happiness with Him forever." Much credit is due to the authors for their sincere and prolonged efforts as shown in this volume.

WILLIAM H. RUSSELL.

MORAL AND SOCIAL QUESTIONS. By Alexander Wyse, O.F.M. Paterson, N. J., St. Anthony Guild Press, 1943. Pp. x + 300. $1.00.

This work is a popular presentation of Catholic teaching on moral and social questions. It begins with a discussion of the fundamental moral subjects—human acts, conscience, sin, vices and virtues in general. Next there is a treatment of the commandments of God and of the precepts of the Church. These subjects embrace eighteen chapters. The remaining fourteen chapters are devoted to questions bearing on man's social life, such as the family, the state, capital and labor, and the Church in society. Each chapter contains several sections, immediately followed by questions pertinent to the matter just treated.

Father Wyse has succeeded admirably in adapting his instructions to the average capacity and needs of those for whom the book is primarily intended —high school religious discussion groups and study clubs. On the one hand it is presupposed that the readers are fairly well instructed in the fundamentals of Catholic truth; on the other hand, they are not expected to possess any considerable familiarity with the technicalities of theology. Subjects most practical for modern conditions are clearly and adequately treated, such as birth control, mercy killing, sterilization, totalitarianism, the conditions for a just war, the basis of the right to private property, the living wage, organized labor and Catholic Action.

Especially worthy of praise are the two chapters entitled "The Basis of Social Relations" and "Social Charity." In the former chapter Father Wyse points out that the chief foundation of men's relations with one another is the Mystical Body, of which all are either actual or potential members. It is encouraging to note that the Mystical Body is identified with the visible Church (p. 257). The chapter on social charity contains an excellent detailed explanation of the corporal and spiritual works of mercy.

We would wish to have seen, in the discussion of divorce, some mention

of the Pauline privilege and of the other extraordinary ways in which the marriage bond can be dissolved under the New Law. Something about the obligation to make restitution after damaging another's property would be desirable when the author is treating the duty of restitution for theft. Moreover, moralists would disagree with the example on page 125, in the chapter on the eighth commandment: "A lie can be told, not only by words but by actions as well. The teacher asks: 'Did one of you boys break this window? If so, let him raise his hand'—and I, who am guilty of the act, do not make any move. This has the same effect as if I had denied the deed in words. Though my action is not strictly a lie as defined above, it is in opposition to what my mind tells me, and for that reason is treated as a lie." The fact is that the silence of the pupil in this case is not to be treated as a lie, neither has he *per se* any obligation to confess his fault publicly.

However, the good points far outweigh those to which some objection can be raised in this very practical treatment of moral and social questions.

FRANCIS J. CONNELL, C.SS.R.

THE REED OF GOD. By Caryll Houselander. New York, Sheed and Ward, 1944. Pp. xiii + 177. $2.00.

These pious reflections of a Catholic English housewife are edifying reading for any Catholic, and might well be quite valuable to women of an intellectual or artistic bent. Mrs. Houselander begins with the principle that those who desire to serve God effectively should empty their minds of distracting concerns, and thus make themselves like reeds, fitted to be used as instruments of divine music. To her consideration of the mysteries of our Blessed Mother she attaches many worth-while and penetrating observations on the troubled world of today.

Mrs. Houselander's presentation of the Church as "a Person" is a bit incoherent, but not important enough to vitiate an otherwise passable book. Her habit of making separate paragraphs out of individual short sentences is rather disturbing. It gives the impression that the book has been somewhat padded. The work is considerably enhanced by the inclusion of four poems, previously published in the *Messenger of the Sacred Heart*.

JOSEPH CLIFFORD FENTON.

Book Notes

One of the latest books to be issued by the Loeb Classical Library is the seventh volume of Livy, translated by Frank Gardner Moore. This volume contains the twenty-sixth and the twenty-seventh books of Livy's works. The publications of the Loeb Classical Library issue from the Harvard University Press, in Cambridge, Massachusetts, and from William Heinmann, Ltd., of London, England. Each volume sells for $2.50.

In this library priests can find the best available text and translations of many works which are most useful in the ministry. The Greek text of the Apostolic Fathers, with the translation of Kirsopp Lake, is available in two volumes. The *Ecclesiastical History* of Eusebius of Caesarea, one volume of which is translated by Lake and the other by Oulton, is also included. Among the other valuable patristic works are one-volume presentations of Clement of Alexandria, *Selected Letters of St. Jerome*, and *Selected Letters of St. Augustine*. The *Octavius* of Minucius Felix and the basic apologetical works of Tertullian are also offered in one volume. The noted Catholic scholar, Roy Deferrari, has also published a four volume edition of St. Basil's letters in this series.

The Loeb Classical Library texts offer several advantages over the old editions of the Ante-Nicene Fathers. The translation, as a rule, is far superior to that in the older editions. The printing of the text is an immeasurable advantage. Finally the readers of the Loeb Classical editions are spared the absurd notes which disfigure the American editions of the old Ante-Nicene translations.

In the foreword to his *The Virgin of Nazareth and Other Poems* (New York, Benziger Brothers, 1943. Pp. 175), Rev. John J. Rauscher, S.M., remarks that "Religious poetry is always timely; but especially so in these days of crisis." This is certainly true enough. Many Catholics will find simple unassuming verses such as these helpful for a quiet hour of meditation on the great and consoling truths of the Catholic faith: very often the rhythm and music of verse awaken in the heart of the reader a response which prose, however eloquent, would find it difficult to produce. Religious poetry, too, can be helpful reading for the priest anxious to fulfil, as well as he can, his duty of preaching. This does not mean that he must cite poetry in his sermons; but the wealth of imagery inseparable from good verse will often suggest to him a vivid and telling manner of presenting his subject matter.

Fr. Rauscher, of course, is not a Francis Thompson. His rhythm is not always true, and his rhymes are sometimes a bit peculiar. But his work reflects a sincerity and depth of feeling which are most attractive. Of his verses, we liked best "The Bread of Life" (p. 91) and "Saul Before the Battle" (p. 147).

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AUSTRIAN AID TO AMERICAN CATHOLICS: 1830–1860. By the Reverend Benjamin J. Blied, Ph.D. Milwaukee, Wisconsin, 1944. Pp. 205. $2.50.

WHAT IS EDUCATION? By Edward Leen, C.S.Sp., M.A., D.D., D.Litt. New York, Sheed and Ward, 1944. Pp. 288. $3.00.

GLEANINGS. Reflections on the Gospels for Each Sunday of the Year. By Rev. Henri Goudreau, S.S.J. New York, Joseph F. Wagner, Inc., 1944. Pp. ix + 242. $2.50.

THE FOUR GOSPELS. By Dom John Chapman. New York, Sheed and Ward, 1944. Pp. vi + 85. $1.25.

ORIGEN, HIS LIFE AT ALEXANDRIA. By Rene Cadiou. Translated by John A. Southwell. St. Louis, Mo., B. Herder Book Co., 1944. Pp. xiii + 338. $3.25.

A KEY TO HAPPINESS. The Art of Suffering. By Marguerite Duportal. Translated from the French by Romuald Pecasse, S.O. Cist. Milwaukee, Bruce Publishing Company, 1944. Pp. xviii + 124. $1.75.

MY FATHER'S WILL. By Francis J. McGarrigle, S.J., Ph.D. Milwaukee, Bruce Publishing Company, 1944. Pp. xii + 323. $2.75.

CICERO: DE ORATORE BOOKS I AND II. With an English Translation by E. W. Sutton, B.C.L., M.A.; Completed, with an Introduction, by H. Rackham, M.A. (The Loeb Classical Library.) Cambridge, Massachusetts, Harvard University Press; London, William Heinemann Ltd., 1942. Pp. xxiii + 479. Cloth $2.50; Leather $3.50.

CICERO: DE ORATORE BOOK III, TOGETHER WITH DE FATO, PARADOXA STOICORUM, PARTITIONES ORATORIAE. With an English Translation by H. Rackham, M.A. (The Loeb Classical Library.) Cambridge, Massachusetts, Harvard University Press; London, William Heinemann Ltd., 1942. Pp. vi + 438. Cloth $2.50; Leather $3.50.

ST. DOMINIC AND HIS WORK. By Pierre Mandonnet, O.P. Translated by Sister Mary Benedicta Larkin, O.P. St. Louis, Mo., B. Herder Book Co., 1944. Pp. xv + 487. $5.00.

THE HISTORIOGRAPHY OF THE AMERICAN CATHOLIC CHURCH: 1785–1943. By the Reverend John Paul Cadden, O.S.B., M.A., S.T.L. (The Catholic University of America Studies in Sacred Theology, Number 82.) Washington, D. C., The Catholic University of America Press, 1944. Pp. xi + 122. $1.00.

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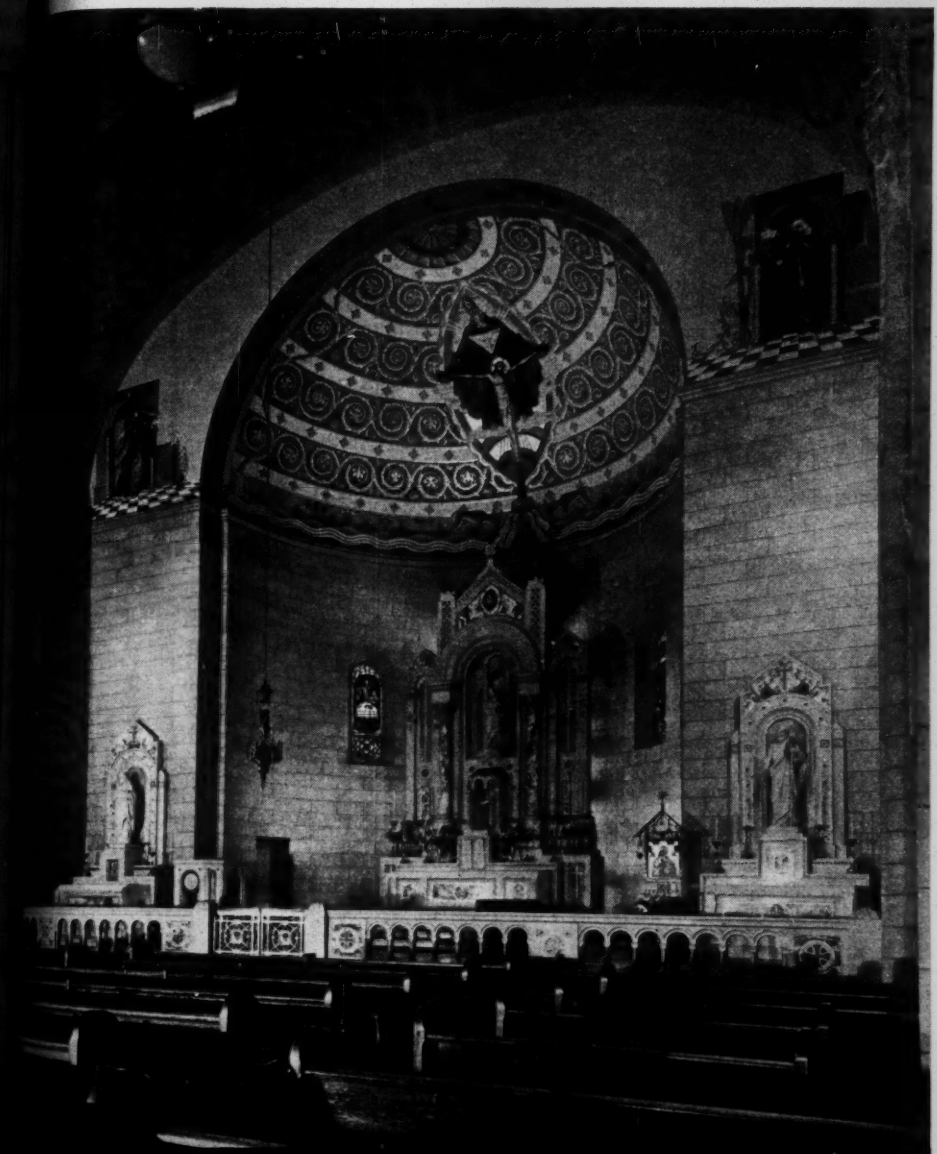

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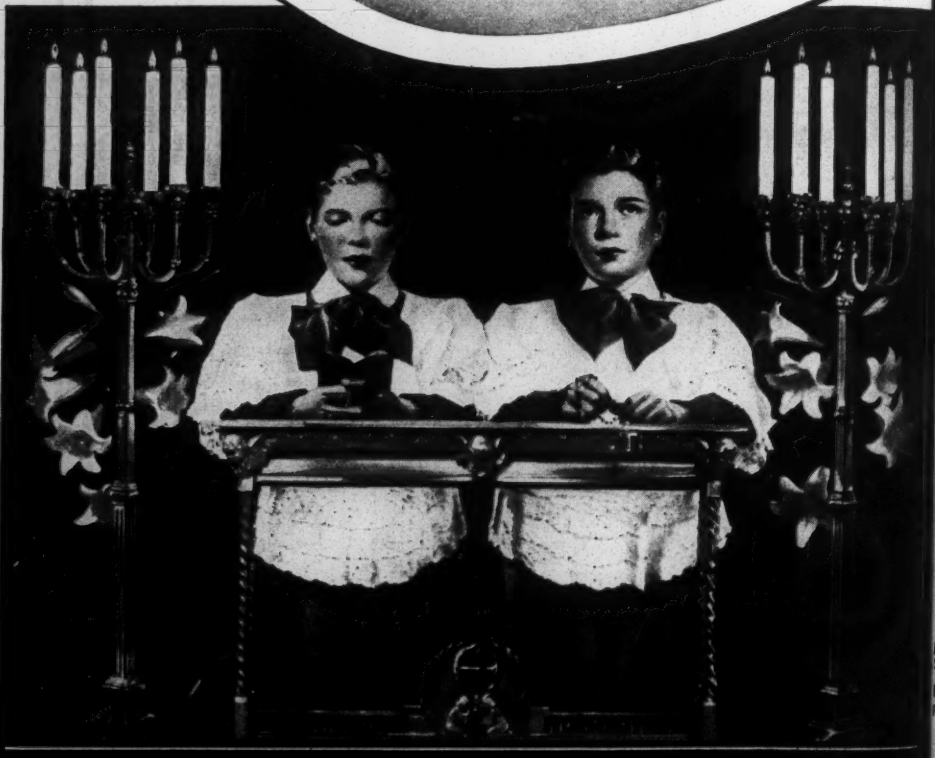

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